RELICS AND MEMORIALS
OF
LONDON CITY

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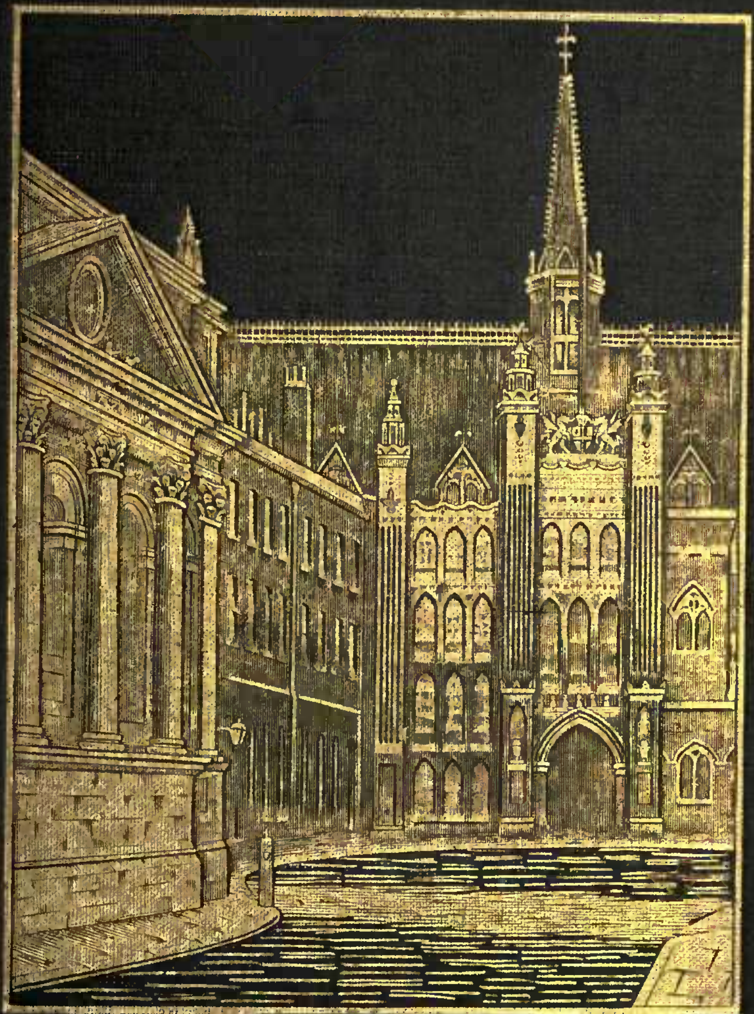

J.S.OGILVY

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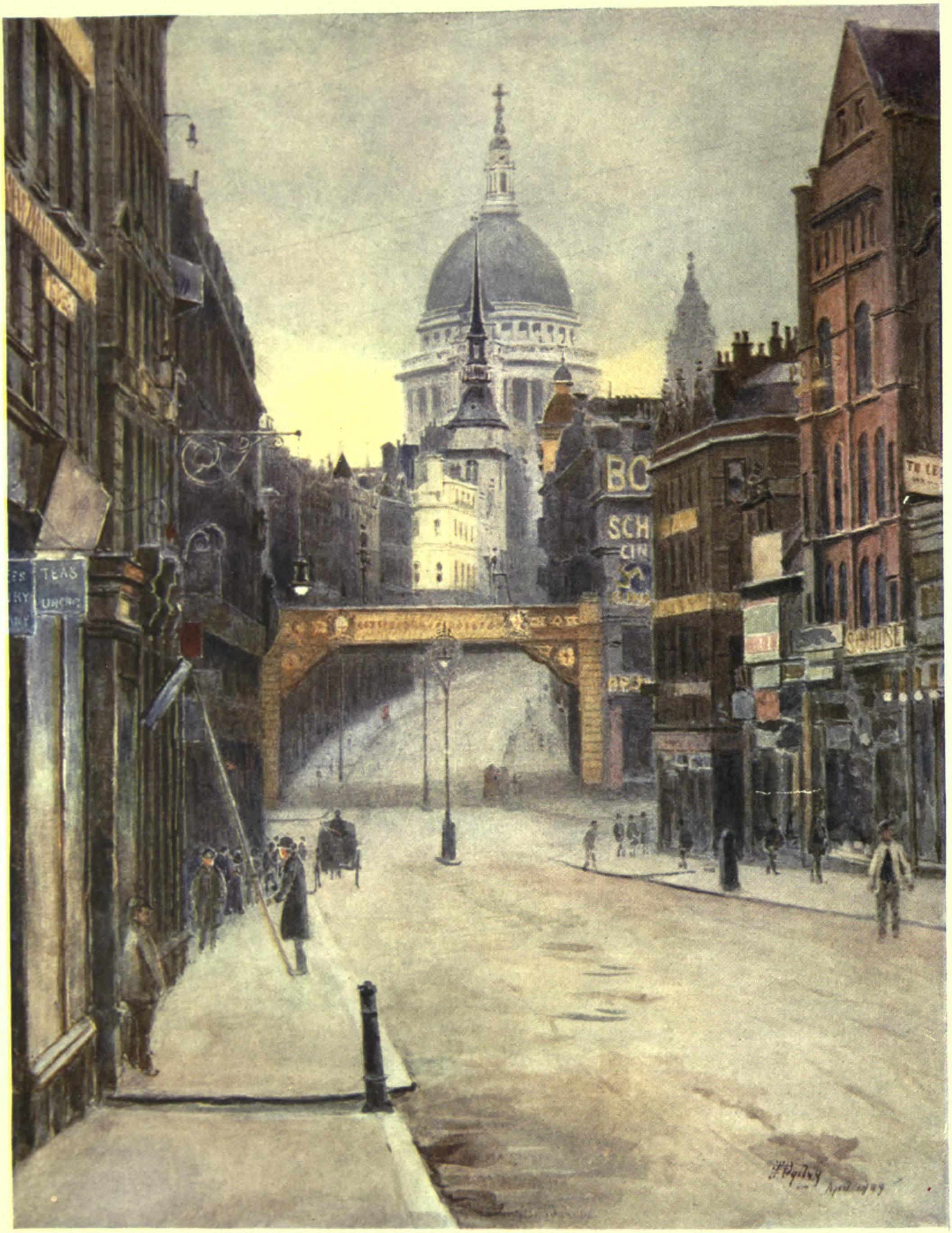
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RELICS & MEMORIALS *of* LONDON CITY

By JAMES S. OGILVY

WITH 64 COLOURED PLATES BY THE AUTHOR

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PREFACE

WHILE making the drawings and collecting notes for this work, I tried to choose the subjects which would be of most interest to the greatest number of people.

In an area so crowded as the City of London is with associations—historic, religious, literary, and personal—everything could not be illustrated. Interesting, historically or as types, the subjects must be; if they had any element of the picturesque besides, I tried to retain it; working much in the early morning, when the City wears its fairest looks, before the tide of bustling humanity has filled every street and alley.

In the beginning, my explorations led me into many backwaters, and I wished for a guide to lead me through the maze; erratic excursions made policemen regard me with looks of doubt; but the maze became familiar in time, and constables became interested friends, whose cheerful philosophy lightened many trying hours; my thanks are due to them, and to the citizens, for their unfailing courtesy during the years of my pilgrimage.

Probably there are still some corners, containing interesting specimens of domestic architecture, which I have missed;

there cannot be many of these. The perpetual rebuilding which goes on discovers a little, but in the main tends to obliterate the older fragments of the City still surviving; a tablet marking the site is a poor substitute for the weathered stones that have been pulled down, but it is all that these modern times have to offer.

The City becomes more and more a collection of office buildings, and drifts steadily away from that type of little dwellings where the older citizens lived, and loved, and suffered, beside the churches which they built and thought to rest in when their work was done; but it is these fragments that to their descendants at home and beyond the seas still make London a land of dreams, and, more than any other, a city of shrines—a place of memories.

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RELICS AND MEMORIALS OF LONDON CITY

ALL the buildings figured in these drawings were standing when the twentieth century began its course; but, in the few years that have passed since then, a considerable number of them have been pulled down or altered, and it is probable that before many years have gone few of them will survive.

The London for which elderly dwellers within its gates cherished so strong an affection will be replaced by a town of wider streets and buildings of more elaborate design, but entirely without that garland of human interest which appealed to them so strongly; the undefined sense of possession which they had in these old buildings, surviving amidst the stress of changing conditions, was one of the few links binding them all together. When these cease to exist, London will be the poorer.

Many of these buildings were not in any sense picturesque, except from the dignity imparted to them by the passage of years and association with men of bygone generations, but they were examples of ocular history.

If the Londoners of the seventeenth century, with their town recently devastated by fire, had wealth enough, and civic courage sufficient, to rebuild their churches, surely the men of the present day ought to be able to preserve them; yet thirteen of Wren's churches have gone, and these not the least interesting, while several others are threatened. If these churches, which are so great an ornament, and have played so great a part in the history of the town, are easily sacrificed, there is little hope that any private dwelling will survive. Our history will then be on the printed page, or in the pillule form of the encaustic tablet, briefly marking where something of interest stood.

When it is all done, and the last old house swept away, what a wilderness of houses will the modern London be! To many of the old houses surviving we can assign no tenants; or there are names of humble citizens, no more famous than those

> "Who bind the sheaf, who build the house,
> Who dig the grave,"

that by some little twist of circumstances remain for all time. Such a man as Farmer Goodman, whose name survives in Goodman's Fields, and whom we are able to identify because John Stow gives us the measure of the milk supplied to him as a little boy. "Never less than three pints in summer and a quart in winter, for one halfpenny."

Farmer Goodman rests from his labours in the little church of St. Botolph, near the Minories, and his fields are covered with squalid houses.

This church, a very plain building, rebuilt about 1706, in place of the older church belonging to the Priory of the Holy Trinity, contains the ashes of a few persons of distinction, including Lord Cobham, the chief accuser of Raleigh in his last troubles, and a head, contained in a box, said to be that of the father of Lady Jane Grey. When Stow wrote, Hog Lane (the Petticoat Lane of later days) had rows of elms on either side, with bridges and stiles, to pass over the town ditch into the pleasant fields beyond. What is now Royal Mint Street was, in the time of Charles I., a suburban street, bearing the name of Rosemary Lane, where "Brandon," the executioner of that monarch, had his rag-store. In Restoration days Pepys tells us of little excursions with his wife to gather cowslips in the adjacent fields, or by coach to Bednall Green to Sir W. Rider's to dinner; "a fine, merry walk with the ladies alone after dinner, in the garden; the greatest quantity of strawberries I ever saw, and good;" in Mr. Pett's garden, adjoining his own on Tower Hill, where "I eat some of the first cherries I have eat this year, off the tree where the King himself had been gathering some this morning." But what London before the fire really was like, we can now only form a vague idea.

From many chroniclers we learn of its narrow streets of timber houses, its evil smells, its curious mixture of squalor and opulence, with the plague always looming near in the background. Covering no large space, the population must have been very dense.

The great market for England, whose freemen went toll and tithe free throughout the realm, its streets perpetually thronged with the coming and going of men from many lands; but of their domestic life we can only guess from illuminated manuscripts, and fragments here and there which we may or may not interpret correctly.

From the time that men began to roam the world for purposes of trade, houses of entertainment became a necessity, and there is no reason to doubt that many of the inns and taverns of London have existed under various names and conditions on the same spot, from the dawn of our history; the buildings decayed, and were rebuilt. The names changed with the ups and downs of the ruling powers, but the taverner's trade went on continuously.

In the vicinity of a religious house the signs were often of a semi-pious description, but generally could also have a satirical meaning read into them, much in the same way as holy things were treated in miracle plays. Near every church there was a tavern, and in some cases this was church property. An instance of this still exists at Harmondsworth, Middlesex.

ALL HALLOWS STEYNING, STAR ALLEY

It is probable that when houses first began to cover the marsh surrounding the spring head of the Langbourne—Culver Alley marks the site—the first buildings of any importance were the Saxon church of All Hallows Steyning and the tavern which we know as the London Tavern, backing on to the churchyard. They would then be the outposts of the city within the wall, so that this would be the Fenchurch which in course of time gave its name to the street. Whether it received the affix of "Steyning" from being the only stone-built church at the time is a little doubtful. The name occurs in at least one other church, near Aldermanbury, and it is possible that here, as elsewhere, it records the name of the pious donor; but it is of little consequence. The first definite mention of it is made in 1329, but we know that twenty-four years earlier, when William Wallace was brought to London for trial at Westminster Hall, and execution at Smithfield, he was at first lodged in a tavern in Fenchurch Street, and in all probability it was this tavern. At a later date it bore the name of the King's Head. It changed with the times; renovated and rebuilt, it became the "London Tavern." As houses began to be built around the church, the passage way which we know as "Star Alley" was

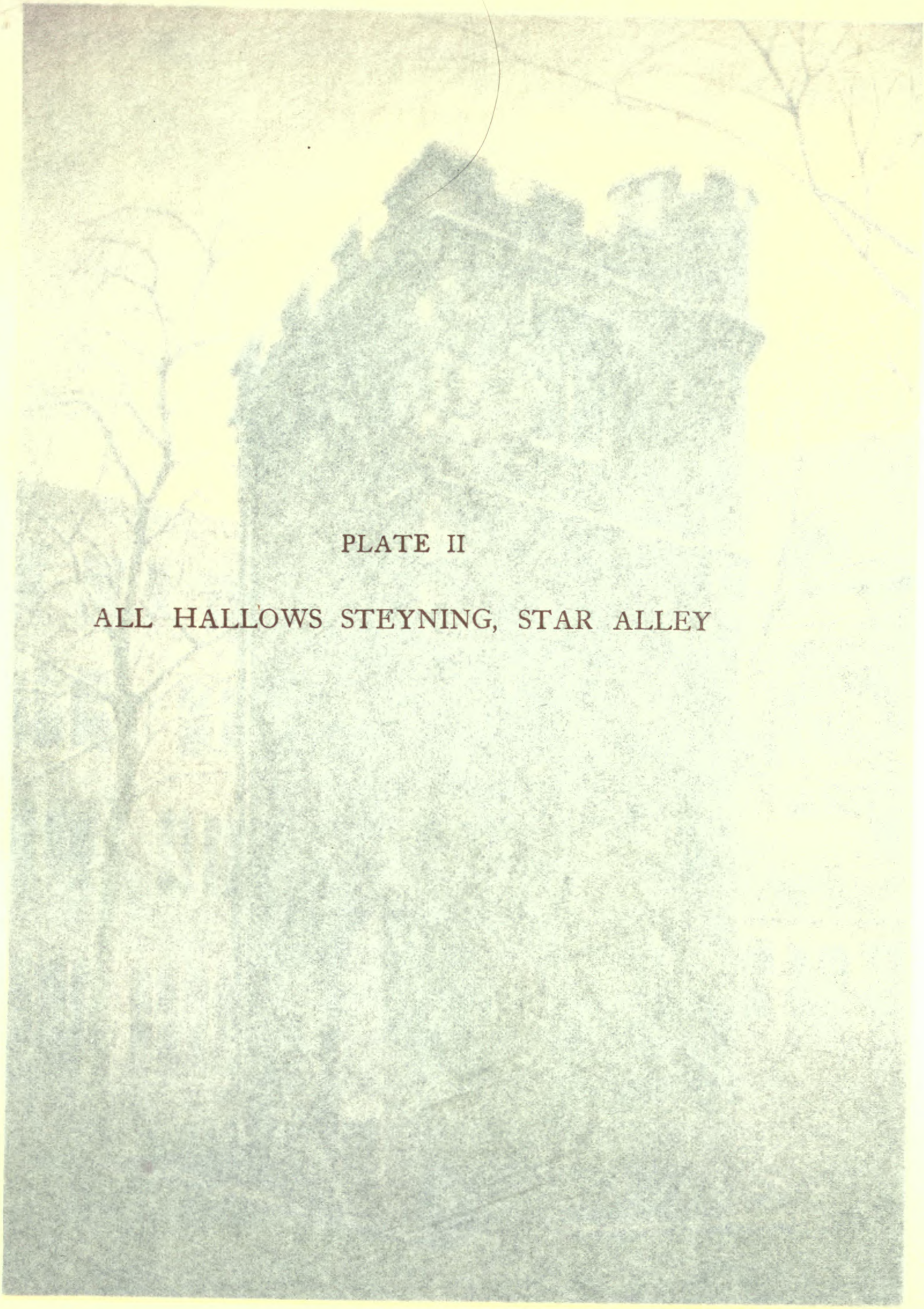
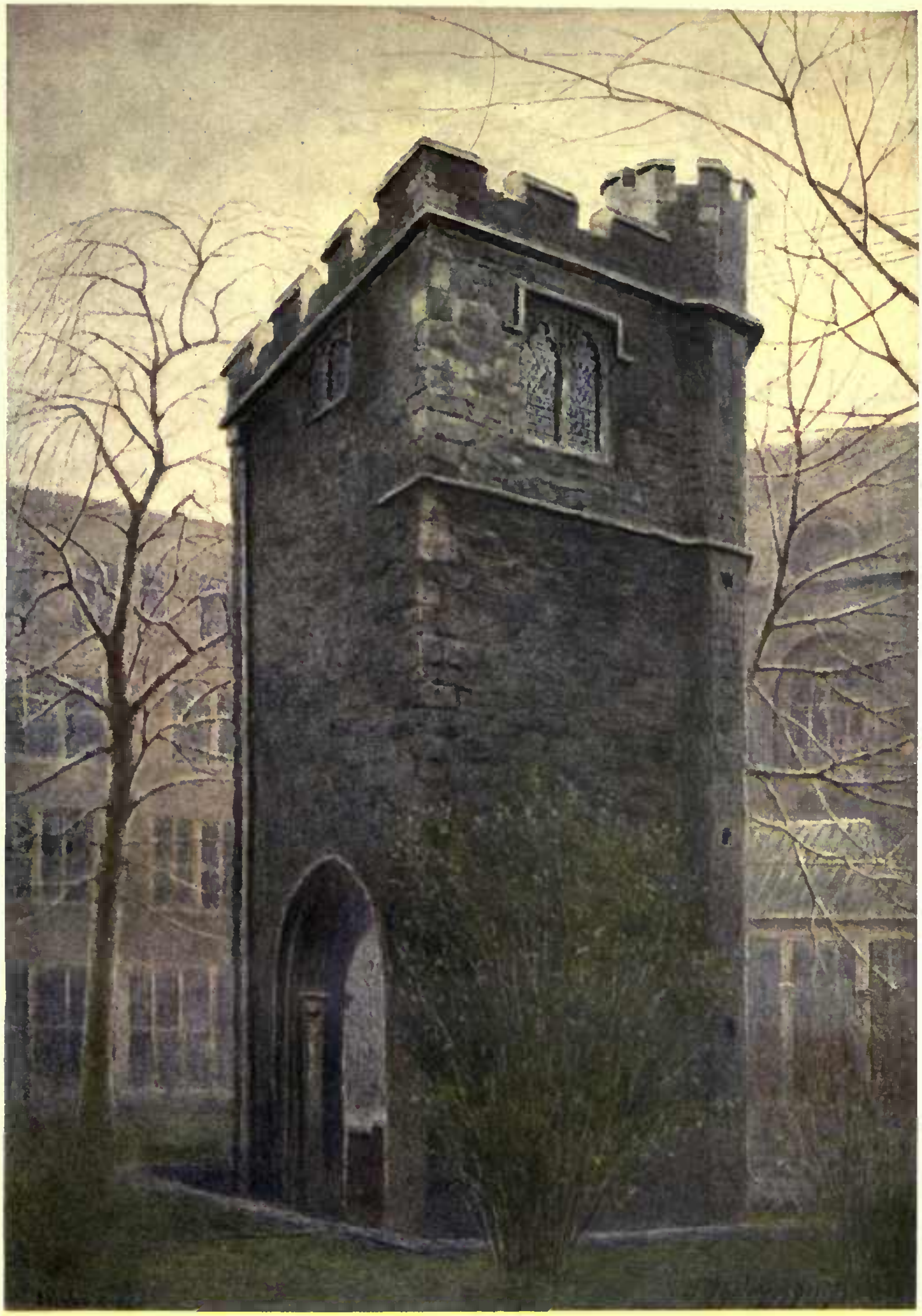


PLATE II

ALL HALLOWS STEYNING, STAR ALLEY



made to provide entrances to that building from east and north; and it is quite possible that it perpetuates one of the names which the tavern has borne. This church was the scene of the thanksgiving service attended by the Princess Elizabeth on her release from the Tower, where she had been confined on suspicion of complicity in Wyatt's rebellion. As the legend goes, she dined afterwards at the King's Head on pork and peas. This story leaves us marvelling at the good appetite retained by Elizabeth after her unpleasant experience. But, by her generosity at this service, we may measure somewhat of the thankfulness that filled that parsimonious lady on her release. At the conclusion of the service here, she gave such a handsome gratuity to the parish clerk that he straightway took all his neighbours home to dine with him on a leg of pork and peas; even then his thankfulness was not exhausted, and he made it an annual feast until his death, after which some of the residents changed the date to November 17, and made it a parish feast in honour of Elizabeth's accession. This later feast was celebrated in the tavern mentioned, and the staple dishes were always legs of pork with peas. The popular story was doubtless conjured backwards out of this feast.

During the Great Fire the church was saved from destruction by the efforts of Samuel Pepys and the seamen whom he brought into the city; and it is noted as one of the four churches in London where the "Declaration of Indulgence" by James II. was read. After that it became neglected, so that all but the tower fell down in 1764. In 1870 the site was purchased by the Clothworkers' Company, a part of the churchyard laid out as a garden, "to be unbuilt for ever," the tower repaired, and left standing.

Offices were erected on the site of the church and yard, and from the price obtained, three churches were to be built in the suburbs—All Hallows, Bromley-by-Bow, and St. Anthony's, Stepney, being two of them.

The parish was joined to St. Olave's, and some of the monuments were re-erected in that church. The old tower stands somewhat forlorn in one of the many little patches of churchyard in the city; some have flowers and trees, others only the straggling grass and mouldered gravestones. The graves of forgotten citizens—how many generations of them, great and small, just and unjust, and all forgotten! No dead in the world—not those in the sea—are so lonely as these, amid the bustle of living men and the busy traffic of the streets to-day.

ST. OLAVE'S, SEETHING LANE

The church of St. Olave's, at the upper end of Seething Lane, is one of several churches of London dedicated to King Olaf of Norway, who might be cited as showing the strange material out of which many of the medieval saints were made; but why he was so popular in London is something of a mystery. He wasted great parts of this island, and his only method of uprooting paganism was by fire and sword, which were both so much used on his unfortunate subjects that they arose and chased him out of Norway on two occasions; but "fire and sword and desolation" continued his ideal of a "thorough godly reformation." And it was not until after he had been slain in battle by his own subjects that he began to work miracles, and was carefully removed to Trondjem Cathedral to become the patron saint of Norway.

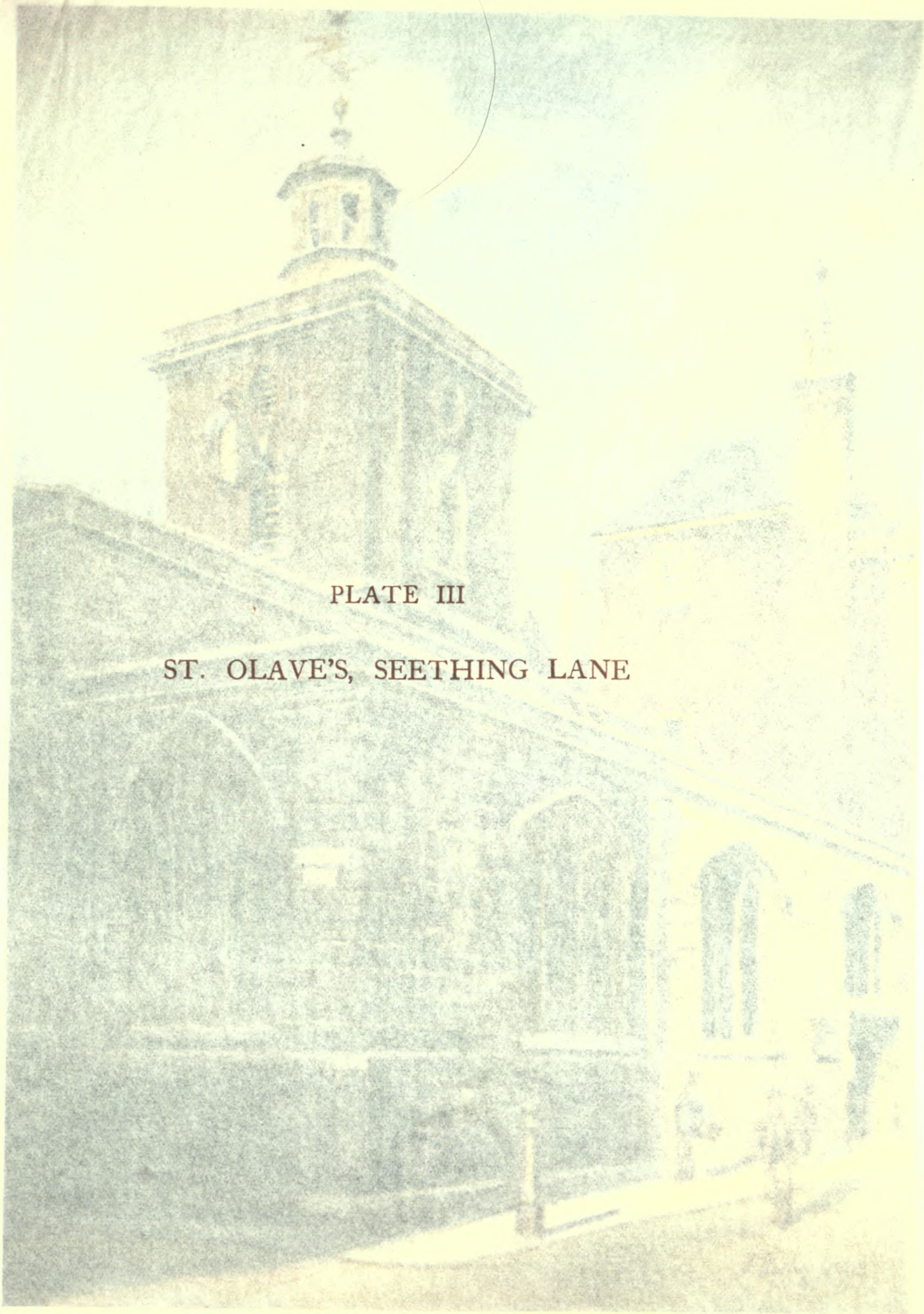
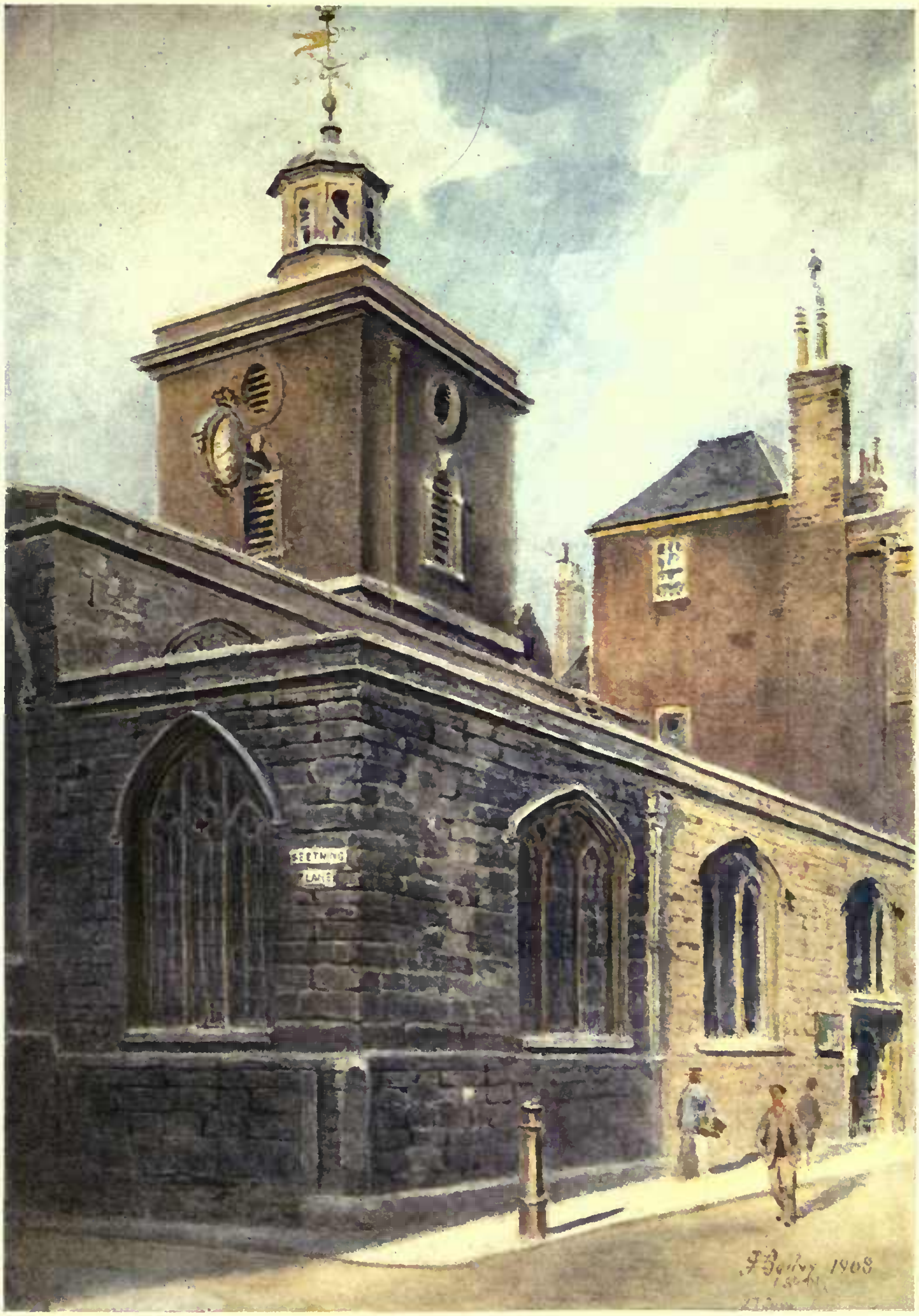


PLATE III

ST. OLAVE'S, SEETHING LANE


SEETHING LANE
J Bailey 1908

This church contains the ashes of the man from whose diary we first obtain really vivid glimpses of the life of the people; that diary is certainly the most entertaining book in the world, and the personality of the writer has provided material for a whole library of learned works. "Our own" church, as it figures on his pages, was close by the old Navy Office, and is still to some considerable extent associated with the sea, though that Navy Office has long gone. It is the official church for Trinity House, on Tower Hill. Much "restored," its brick tower and weather-worn walls overlook a little graveyard, the gateway of which to Seething Lane has an extraordinary decoration of skulls in high relief. The church dates from the middle of the fifteenth century on an older foundation; the crown over the vane is in commemoration of the service attended by Princess Elizabeth on her release from the Tower. This crown must have been removed to St. Olave's from All Hallows Steyning. There are some fine sword-rests in the church, and the pulpit—attributed to Grinling Gibbons—was formerly in St. Benet's, Gracechurch Street. When that church was pulled down in 1876, this pulpit was bought by the Elder Brethren of Trinity House, and brought here. The registers date from 1563, and record the baptism of a daughter of Sir Philip Sidney in 1585, and of Robert Devereux, son of the Earl of Essex, in 1590. The parents of Joseph Chamberlain were married here on March 26, 1835. One of the Penn family (George), Samuel Pepys, his brother Tom, and his much-tried wife, are buried in the church. It is also associated with Horatio Nelson, who as a youth lived with his uncle, Captain Maurice Suckling, at the Navy Office.

Samuel Pepys is buried "in the vault by ye communion table." A few years ago a memorial was erected to him. The Navy Office stood on the east side of St. Olave's; the ground is now occupied by warehouses. It was from his house here that Pepys went about his business, with dread and yet with wonderful courage, while the "great plague" did its work. Only for a very short time did he leave the district; and after his return he watched the fire that followed, consuming the city; manfully taking his part in trying to stem it; writing scornfully in his diary of the helpless and supine attitude of some officials who did little save look on and wring their hands.

In the surrounding streets there is little left of olden days except the names. Mincing Lane took its title from some tenements of houses there which belonged to the "Minchuns" or nuns of Great St. Helen's.

At the north-east corner of Mark Lane a space, latterly known as Blind Chapel Court, sometimes corrupted into Blanche Appleton, was set apart by Edward IV. for basket-makers, wire-drawers, and other foreigners to have their shops. The name suggests that basket-making was a favoured employment for blind men in those days, even as now.

Sir Thomas Wyatt, the father of the more celebrated son whose name is attached to a foolish rebellion, had a house in Crutched Friars; and in that street, until the middle of the nineteenth century, there stood a very elaborate house, with carved standards and beams, popularly believed to be the house of Sir Richard Whittington; but no foundation can be gathered for the belief.

"In 1512, Sir John Milborne, to his great praise and commendation, builded in London, beside the Crossed Friars, thirteen

PLATE IV

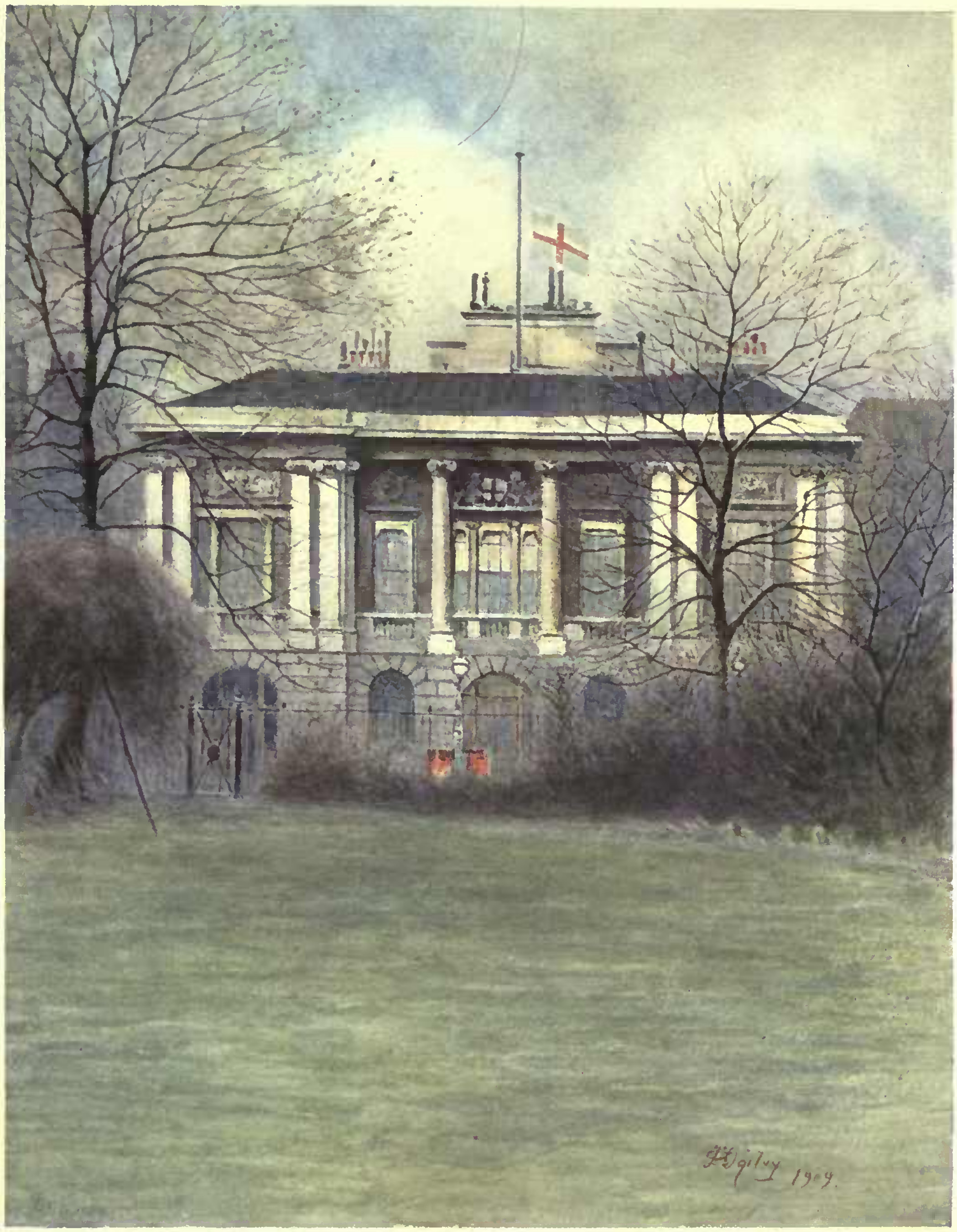
TRINITY HOUSE, TOWER HILL

[illegible] A few years ago a monument was erected to him. The Navy Office stood [illegible] the ground is now occupied by [illegible] Pepys [illegible] about [illegible] course [illegible] sh[illegible]

[illegible]

[illegible] Crutched Friars [illegible] the [illegible] with [illegible] standards and [illegible] to be the house of Sir Richard Whittington [illegible] foundation can be gathered for the belief.

“In 1512, Sir John Milborne, to his great praise and commendation, builded in London [illegible] beside the Crossed Friars [illegible]


Ogilvy 1909.

alms-houses for thirteen poor men; and giveth them, the first day of every month, two shillings and five pence in money. It was directed that these alms-men should be sober, and of honest conversation; not *detected* in any open crime. And after admission, they should be resident and abiding upon the same, and not keep any common selling of ale, beer, or wine, or anything concerning tippling, &c., with an obligation that the said alms-men should daily come into the church of the Crossed Friars, place themselves near the tomb of the founder, and abide and continue there till the service be ended."

TRINITY HOUSE, TOWER HILL

Fittingly placed within sight and sound of the river, as if watching over, yet not entering into the busy traffic, Trinity House is of respectable antiquity, the present building being erected in 1793 from designs by Mr. Samuel Wyatt. The Corporation of the Elder Brethren of the Holy and Undivided Trinity was founded under that name at Deptford in 1518, by Sir Thomas Spert, Knight. Incorporated by Henry VIII., its privileges were confirmed in 1658. In 1680 the Corporation erected its first lighthouse, all previous lighthouses having been built by private enterprise or charity, and in most cases charging dues from mariners benefiting from them. In 1854 all private light dues were abolished, and the exclusive right of lighting and buoying the coast was given to the Board of Trinity House. They appoint and license pilots for the English coast, the Cinque Port pilots also passing under their jurisdiction at the same time.

The same Act also gave them a general supervision over the Commissioners of Northern Lights and the Ballast Board of Dublin.

It was formerly the practice to distribute the surplus monies from light and pilotage dues and the sale of ballast to charitable purposes, but this was also done away with in 1854, and the surplus income devoted to the extinction of the debt incurred by the purchase of private rights in lighthouses.

The Corporation consists of a Master (usually the Prince of Wales), Deputy Master, nineteen acting Elder Brethren, eleven honorary Elder Brethren, and an unlimited number of Younger Brethren, who all belong to the sea services; two Elder Brethren assist the Court of Admiralty as assessors, by advice only.

The founder, Sir Thomas Spert, was a seaman of mark in the time of Henry VIII., commander of the *Henry Grace de Dieu*, better known as the *Great Harry*, the greatest ship known at that time. He and his three wives were buried in Stepney Church.

Trinity House appears continually in the pages of Pepys; on the 15th February 1662, he was sworn a Younger Brother. He pervaded Tower Hill even more than any other district in London, going about his work and seeing all the sights, in a cheerful, indefatigable way. "To Aldgate," he says, "and at the corner shop, a draper's, I stood and did see Barkestead, Okey, and Corbet drawn towards the gallows at Tyburn, and there they were hanged and quartered. They all looked very cheerful." A few weeks later, "About eleven o'clock, having a room got ready for us, we all went out to Tower Hill, and there over against the scaffold made on purpose this day, saw Sir Harry Vane brought; a very great press of people. . . . The scaffold was so crowded (with onlookers) that we could not see it done." He afterwards learned the particulars from Boreham, a friend who had been on the scaffold. "So to the office a little, and to Trinity House, and there all of us to dinner."

The place of the Russian trading house is still marked by the name of Muscovy Court (through which there was a back entrance to the old Navy Office); but the topography of the district has been much changed by street alterations and the making of railways.

Round Tower Hill there are still a good many houses of the early eighteenth century with the characteristic doorways and porticoes of that period; these doorways have a pleasant old-world look, and the designers of that period seem to have had some secret by which the panels and mouldings retain their contours and sharpness after generations of house painters have worked their will on them. There is a large fragment of the city wall in good preservation to be seen in a court just west of the Minories. Another part was recently exposed when digging for foundations in America Square.

TRINITY SQUARE

The pleasant garden known as Trinity Square, with nurses, and children at play, seems nowadays to have little kinship with the dreaded place of execution, where for centuries so many went to their doom. The noise of the streets and sounds from the traffic on the river blend faintly together, and there are pleasant and unexpected glimpses of the Tower.

> "Ye towers of Julius, London's lasting shame,
> With many a foul and midnight murder fed."

There are fine trees, an aviary, and a stretch of greensward; something of an enchanted garden, too, for all may not enter there. It is reserved for the residents and the children of the Tower. And if you ask one of these little personages at play, "Where do you live, my dear?" the answer will probably be, "In the Tower, sir;" for the Yeoman of the Guard, so well known to us in light opera, is a family man, and probably always has been so, though it may strike us as a strange thing that children should be born and have their home in that grim fortress.

It is with something of surprise that at the western corner of this garden you find the paved space, with a stone marking the place of the block, engraved with two names only. Common malefactors and others of high degree were executed all over London, but this space was more particularly reserved for treason executions. Persons of royal blood, and a few others, were executed inside the Tower. The persons who suffered here were handed over to the Sheriffs of London at a point about half-way between this and the present gate to the Tower; and for centuries, but especially during the reign of Henry VIII., the place must have reeked of blood; nobles, commoners, citizens, priests, and 'prentices were executed singly or in batches, in an endless stream. In an ordinary way these scenes were regarded by the citizens merely as part of the diversions of their daily lives, but occasionally they seemed somewhat oppressed by fear and foreboding, as at the execution of Protector Somerset. This, Grafton describes as an eye-witness. "The 22nd day of January, Edward, Duke of Somerset, the king's uncle, was brought out of the Tower, and

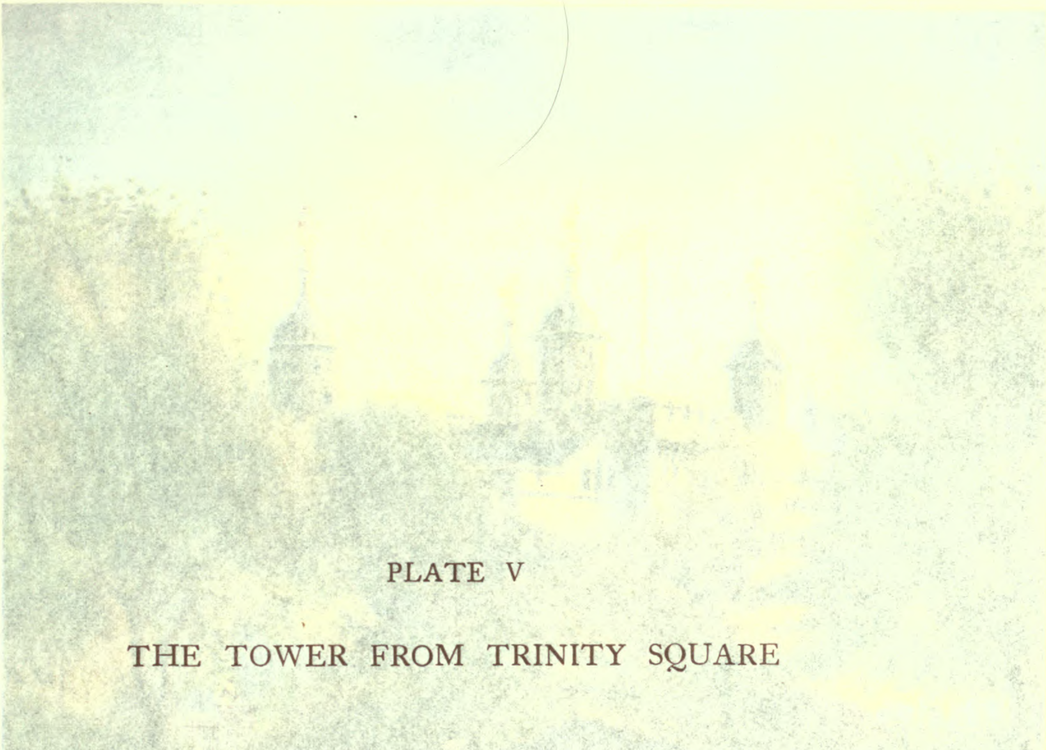
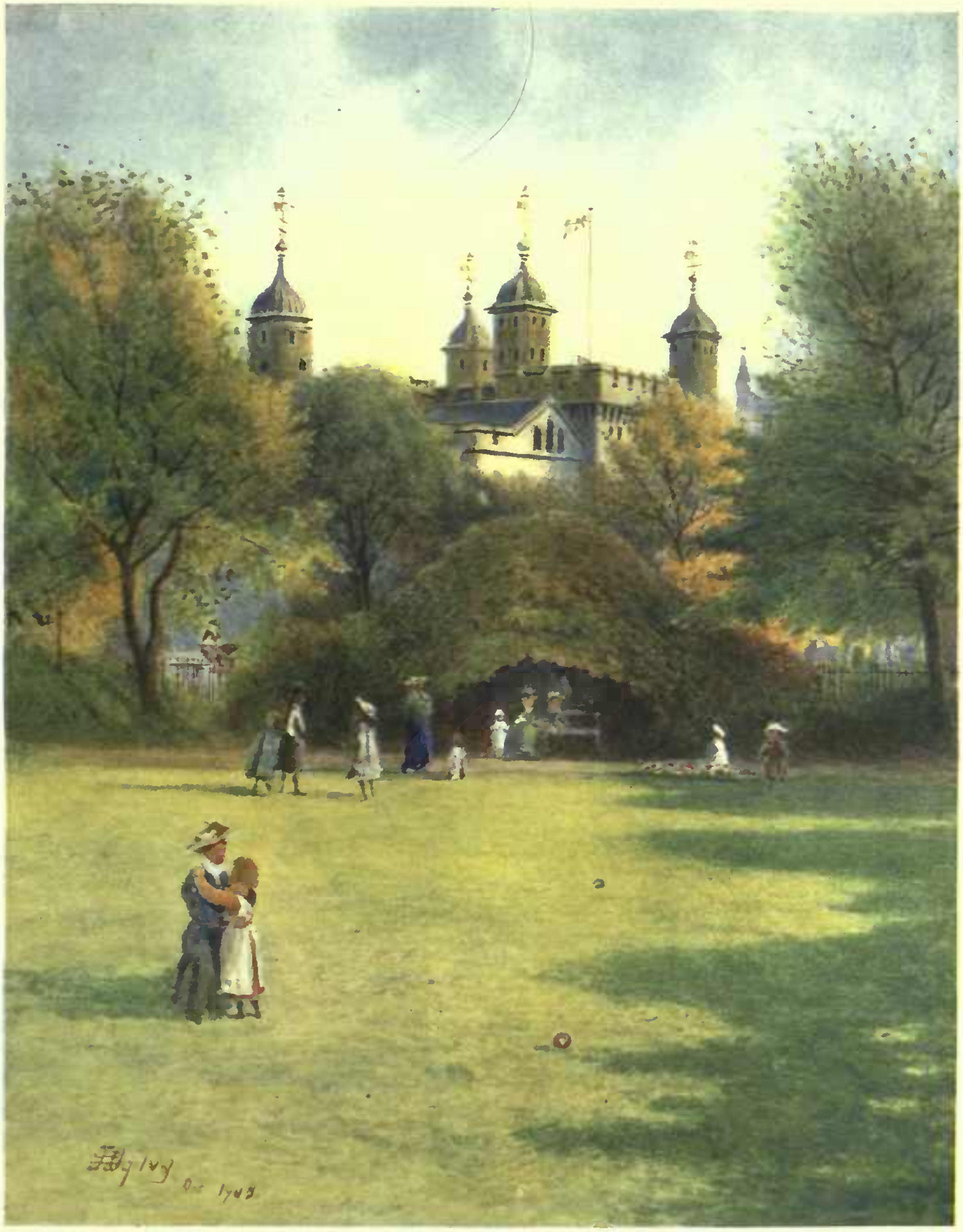


PLATE V

THE TOWER FROM TRINITY SQUARE

There are fine trees, an aviary, and [illegible] something of an enchanted garden [illegible] there. It is reserved for the [illegible] Tower. And if [illegible] “Where do you [illegible] “In the Tower [illegible] as in light opera, [illegible] though it may strike [illegible]

[illegible] strea[illegible] citizens [illegible] diver[illegible] daily life but occasional[illegible] and some[illegible] oppressed by fear and foreboding, [illegible] tector Somerset. This, Grafton de[illegible] “The 22nd day of January, Edw[illegible] the king's uncle, was brought [illegible]


Oct 1903

delivered to the Sheriffs of London, and so with a great company of the Gard, was brought to the scaffold on ye Tower Hill, and there, first making his prayers on his knees unto Almighty God, did he require the people to pray for him; and while he was speaking, ye people suddenly were driven into a great fear, and few or none of the multitude knew the cause of that fear. But the matter was this; he was brought to the scaffold very early, so that a certain hamlet of men, who ordinarily were appointed to give attendance when any execution is done out of ye Tower, came now very late. The Duke was on the scaffold before they came, and they perceiving that, made haste, and ran in with their halberts, to have come to the scaffold. The people yt were near them, seeing them come thus running, thinking they had come to rescue the Duke, cried Away! away! and some ran one way and some another; they could not tell whither nor wherefore. Others standing still to see the end, thought they had some pardon brought; some said it thundered, some said ye ground shook; but it was nothing so, and in ye end the aforesaid Duke patiently and in most quiet manner, laid his head down on the block, where he suffered the cruel stroke of the axe, executed by a ragged rogue."

This reference of Grafton seems to explain why a certain district north of the present Mint was known as "Hangman's Gains," and incidentally shows how numerous the executions were, that employment was provided for a "certain hamlet of men" as guards and attendants. This must have still continued till after the time of Charles I., so that it was no chance employment that drew "Brandon" from Rosemary Lane to execute that monarch.

The list of famous executions given is partly compiled from that issued by the Trustees of Trinity Square :—

HENRY VIII

The Duke of Buckingham, at the instance of Wolsey, high treason, May 17, 1510.
John Fisher, Bishop of Rochester, June 22, 1535.
Sir Thomas More, July 6, 1535.
Thomas Cromwell, Earl of Essex, July 28, 1540.
Henry Howard, Earl of Surrey, January 19, 1547.

EDWARD VI

Thomas, Lord Seymour of Sudeley, March 20, 1549.
Edward Seymour, Duke of Somerset, Lord Protector, January 22, 1552.

MARY I

John Dudley, Duke of Northumberland, August 30, 1553.
Lord Guilford Dudley, February 12, 1554.
Sir Thomas Wyatt, February 11, 1554.

ELIZABETH

Thomas Howard, Duke of Norfolk, June 2, 1572.

CHARLES I

Thomas Wentworth, Earl of Strafford, May 12, 1641.
William Laud, Archbishop of Canterbury, January 10, 1645.

COMMONWEALTH

Sir John Hotham, Captain Hotham, Colonel Eusebius Andrewes.

CHARLES II

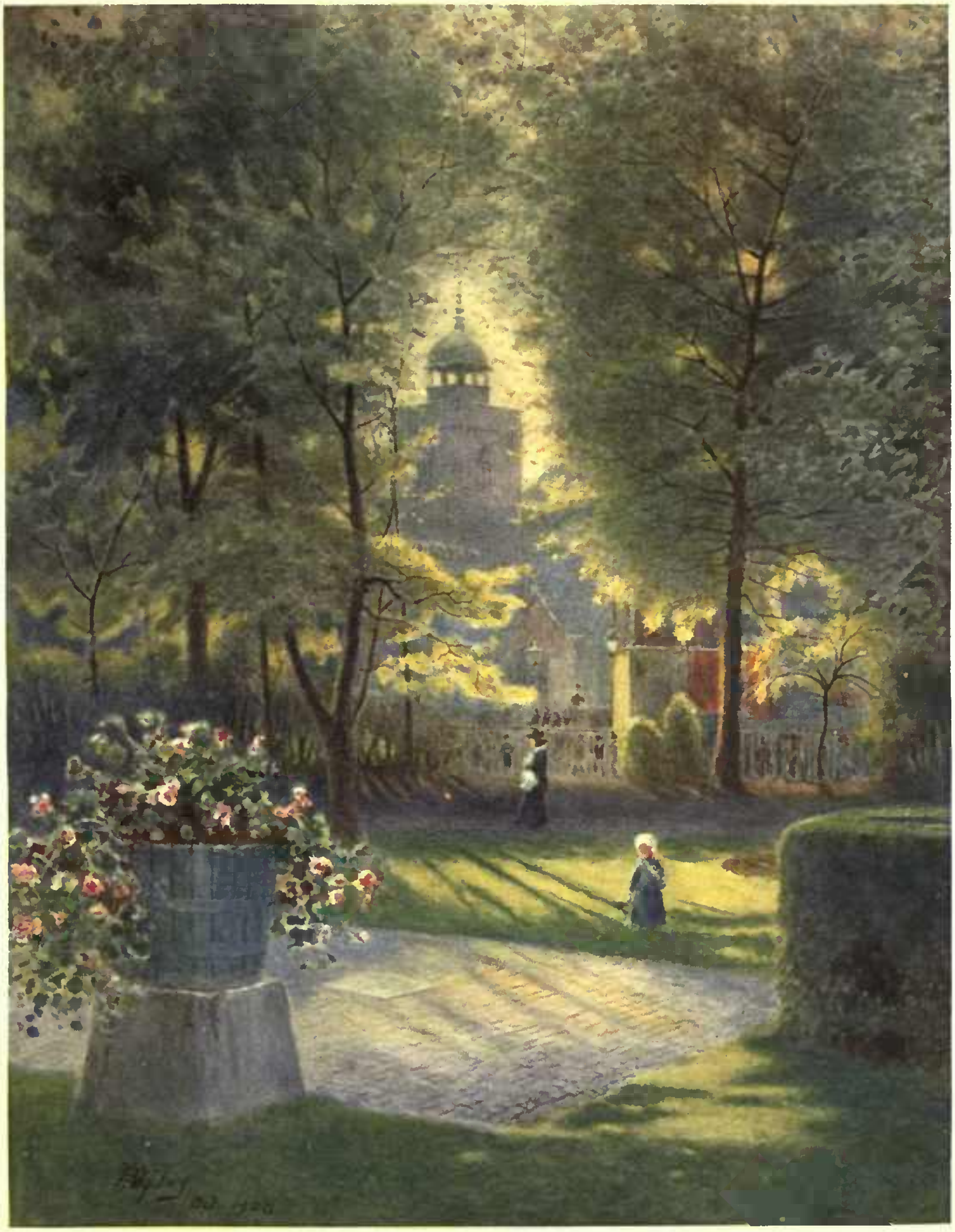
Sir Harry Vane, June 14, 1662.
William Howard, Viscount Stafford, December 29, 1680.
Algernon Sidney, December 7, 1683.

JAMES II

James, Duke of Monmouth, July 15, 1685.

PLATE VI

THE PLACE OF EXECUTION, TOWER HILL, AND ALL HALLOWS, BARKING



GEORGE I

James Radcliffe, Earl of Derwentwater, and William Gordon, Lord Kenmure, February 24, 1716.

GEORGE II

William, Earl of Kilmarnock, and Arthur, Lord Balmerino, August 18, 1746; and Simon Fraser, Lord Lovat, April 9, 1747—the last person beheaded in England.

This shambles must have had a brutalising effect on the populace in the ordinary way, and when accompanied by the added horrors such as attended the execution of Monmouth, it must have been worse. That Duke, as he laid his head on the block, warned the executioner not to mangle him as he had done Lord Russell. The admonition so unnerved the man that he only inflicted a slight gash, and the sufferer raised himself to complain; after two more strokes, the man threw down the axe, swearing that his heart failed him, but was compelled by the sheriffs to resume his task till the fifth blow severed the head from the body.

While what can be said of James I., who, bitten probably by his wife's liking for theatrical displays, arranged, when Markham, Gray, and Cobham were condemned for treason, to have each culprit brought forth separately, to say his prayers and lay his head on the block, then taken back to the Tower, finally bringing all three out together, to be informed on the scaffold that the King had graciously granted them their lives. He did not grant them their liberty, for Gray died in the Tower eleven years after, and Cobham was not released till 1619.

The Tower itself is as various in its uses as its history. Julius Cæsar had a prison there, and the earliest part of the present building, the chapel, was built either by William the Conqueror or by Rufus. It is certainly one of the most interesting places in the world. It has been a palace, a prison, a fort, and all combined; and besides the features of the present day, there was for centuries a menagerie kept there. In 1436 it is noted as remarkable that "this year all the lions died in the Tower, which had lived there a long time." The custom of keeping wild animals there survived until about the middle of the nineteenth century. Another of the most picturesque surviving features began in 1484, when Henry VII. caused, for the safeguard of his body, a certain number of good archers and of other persons that were fitting and hardy, to give their daily attendance on his body, whom he named Yeomen of the Crown.

Of the many distinguished prisoners who have fretted their lives away in the Tower, perhaps the two who appear most picturesque are the Princess Elizabeth—who was sent there on suspicion of complicity in Wyatt's rebellion, a suspicion which seems quite justified by evidence—and Raleigh. Neither of them prove very heroic figures. Elizabeth simply went crazy with fear, and certainly would have died from that cause had she been kept long in confinement; while Raleigh spent his thirteen years dabbling in chemistry, in literature, and, doubtless to gain the favour of James I., compiled his "History of the World," in which he was assisted by Ben Jonson and others. Even for that date it was no great achievement; beginning at the Creation, it ceases about 150 B.C. It seems to have impressed the young Prince Henry more than James, as the former said, "No man but his father would keep such a bird in a cage." Raleigh's dreams of El Dorado and that land where the common soldier paid himself with plates of gold half a foot broad, and the temples were filled with golden images, had more effect on the King, and at length, after a time, Raleigh's last, foolish expedition started. It was doomed to failure from the beginning. Gondomar, the Spanish ambassador, had got copies of the instructions, and sent them out to his brother, the Governor of St. Thomas. When the expedition reached there, they landed, killed the governor, and proceeded on their crazy voyage up the Orinoco. No El Dorado, and no gold, was found; any such metal had been as effectually drained out of the country by the Spaniards, as in more recent times, under another power, rubber and ivory were drained out of the Congo. Disaster and mutiny followed, and Raleigh sneaked home, a more unheroic figure than he went away; and after many evasions, the Tower received him again. His trial saw him rise in dignity under the persecution of Sir Edward Coke. Called "a damnable atheist," "a spider of hell," and other fine phrases by the lawyer, he could rebuke him calmly, and as calmly meet the stroke of the axe in Old Palace Yard.

Another mystery connected with the Tower is of later date; when, in 1671, Colonel Blood, having ingratiated himself with the Keeper of the Crown Jewels by proposing a marriage between his mythical nephew and the keeper's daughter, brought two friends to view the jewels, and while there, the unfortunate keeper was knocked down and wounded. Blood took the crown under his cloak, one companion put the orb in his breeches, while the other cut the sceptre in pieces and put it in a bag, and the three had reached the eastern gate towards St. Katherine's before they were overtaken and arrested. All this was merely serio-comic burglary. The mystery in the matter was, that after a long trial, Blood was not only pardoned, but was made a gentleman at court, and received an estate worth £500 a year.

Evelyn says that Blood "had a villainously unmerciful countenance, but was very well spoken and dangerously insinuating"; but the entire escapade remains a mystery to this day.

ALL HALLOWS, BARKING, SEETHING LANE

The church of All Hallows, Barking, escaped the great fire, and is, in many ways, one of the most interesting churches in the city. It was of old in the gift of the Abbess of Barking, one of the greatest abbeys in England. At the dissolution of the monasteries, the advowson was given by Henry VIII. to the Archbishop of Canterbury, subject to the Archdeacon of London.

On the north side, about where is now Mark Lane Station, was a handsome chapel, founded by Richard I., augmented by Edward IV., who gave a licence to his cousin, John, Earl of Worcester, to found a brotherhood. "But most remarkable in the said chapel was the image of the Glorious Virgin, erected by Edward I., owing to a vision in his sleep, whereby, if he visited this five times a year when in England, and kept the chapel in repair—he was assured in the vision—he would be victorious over all nations when his father had died, and that he would be the subduer of the Welsh and all Scotland." The like success was promised to each succeeding monarch on the same conditions.

For common people there were various benefits, amongst them being "indulgences" of forty days. So that "Our Lady

PLATE VII

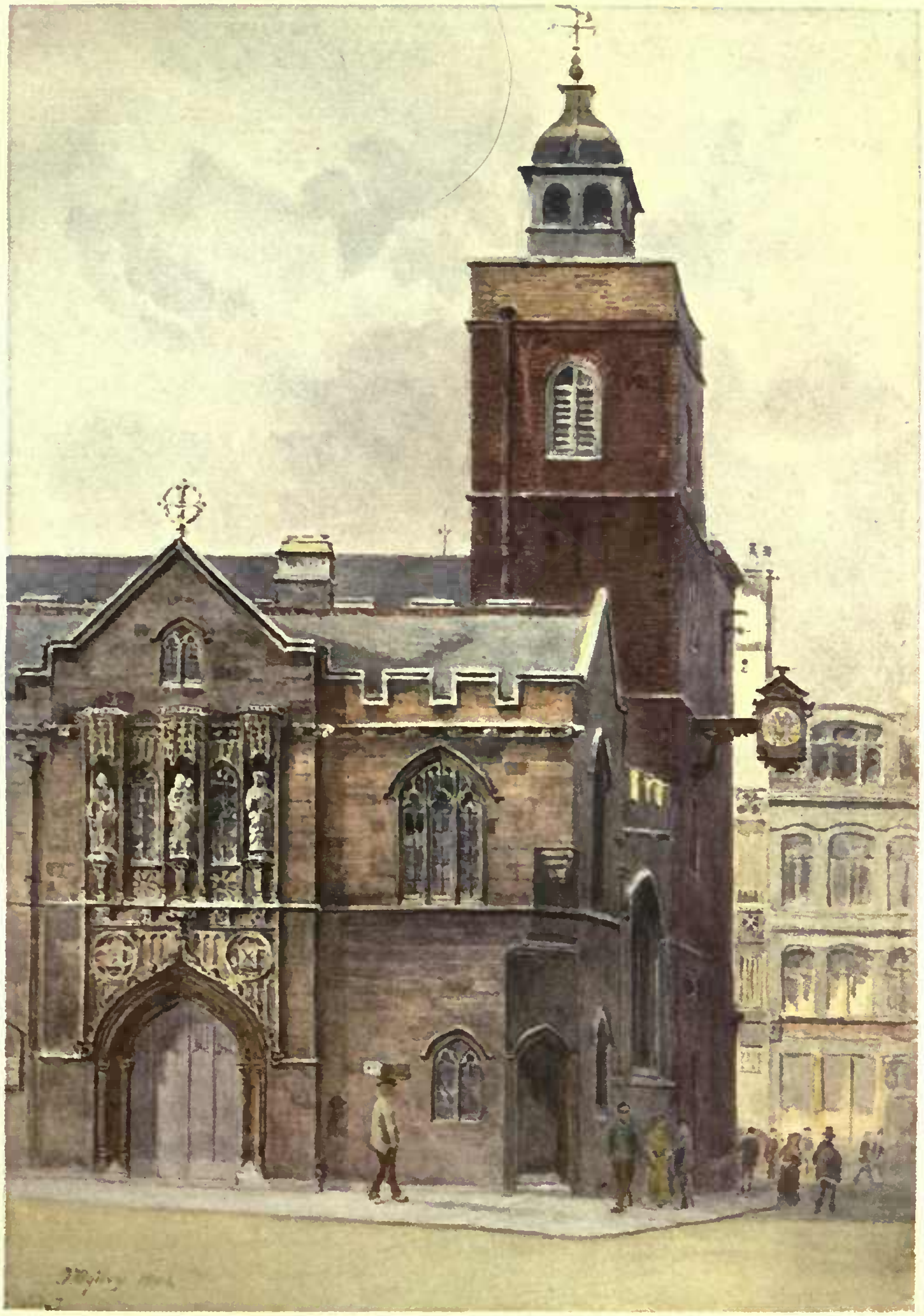
ALL HALLOWS, BARKING; SEETHING LANE

was merely semi-comic burglary. The mystery in the matter was, that after a long trial Blood was not only pardoned, but was made a gentleman at court, and [illegible] £500 a year.

[illegible]

[illegible] repute he was [illegible] all nations when his [illegible] the subduer of the Welsh and [illegible] was promised to each succeeding [illegible]

For common people [illegible] amongst them being "indulgences" of [illegible] Our Lady



of Barking" came to be of great repute in the land, and many came in pilgrimage.

Richard III. new built the college, and this remained until suppressed by Edward VI.

During the reigns of Mary and Elizabeth the ground was used as a garden, and then a storehouse was built on it by Sir William Winter, for goods brought by sea.

The church stands at the lower end of Seething Lane (this was sometimes written Seeding Lane, and may be derived either from Scythian, a name sometimes used for Russian, or from the grain stored here, at the Russian trading house), and has been repaired and added to from time to time. The brick tower was rebuilt from the foundation in 1659; and in recent years there has been much done in altering and restoring various parts of the edifice.

One of the many inscriptions in the church provides an illustration of the difference between precept and practice: that is on the tomb of "Mr. Humphrey Monmouth, Draper and Sheriff of London, a great ornament, as well as an Alderman of the city, being a person of great wealth, so, of great charity, especially towards the promoting of a knowledge of the Gospel; he harboured Tyndale and encouraged his translation of the Testament, contributing largely towards the printing of it, and other pious books against the errors of Rome, for which, in 1528, he was put to great trouble by Sir Thomas More, Lord Chancellor, and put into the Tower. He was favoured by Lord Thomas Cromwell."

We do not usually associate the name of Thomas More with persecution, but in Tyndale's case there is no doubt, and the language used in some of the seven volumes written by More against him is very violent. "Thou art accursed, Tyndale, the son of the Devil, for neither flesh nor blood hath taught thee these heresies, but thine own father the Devil that is in hell." "There should have been more burned, by a great many, than there have been these seven years last past."

Among others buried in the church are Henry Howard, Earl of Surrey, beheaded in 1546; Sir Richard Devereux; Margaret, wife of William Ash, Russia merchant, and daughter of Dr. Dee, fourteen years physician to the Emperor of Russia; Mrs. Jane Russell, gentlewoman of the bedchamber to Queen Mary, and wife to William Russell, sergeant of the cellar to our late sovereign lady, Queen Elizabeth; William Arma, Esq., servant to Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth; and a gentleman to whom we owe the first collected edition of Chaucer's works—"William Thinne, Esq. Pray for the soul of William Thinne, Esq., one of the masters of the honourable household to King Henry VIII., our sovereign Lord. He departed from the prison of this frail life on the 10th day of August 1546 . . . which body and every part thereof, in the last day shall be raised up again at the sound of the Lord's trumpet"; Dame Joanne Kempthorne, widow of the famous seaman, 1691; and many more or less distinguished folk.

Dr. George Hicks, a friend of Pepys, who officiated at his funeral, was vicar of the church; and here George Jeffreys (Judge), was married to his first wife, Sarah Masham, on May 23, 1667. John Quincy Adams, sixth President of the United States, was married here, to Louisa Catherine Johnson, on July 26, 1797.

The headless body of Laud was carried here after his execution, and remained some time, until its removal to St. John's

College, Oxford. The bodies of many others who suffered on Tower Hill were carried to this church.

The open space between the church and the place of execution was utilised for erecting stands for the spectators, and it was here that the grim episode occurred at the execution of Simon Fraser, Lord Lovat, when he laughed on seeing the scaffolding fall, killing and maiming many of those who had come to witness his death; yet the old man was troubled in his mind by the thought of his body lying headless in the grave until the Resurrection, and just before the accident had begged a relative, who was a surgeon, to sew his head on again after the execution.

Only one baptism is of much interest to us—that of William Penn, a babe that was fated to wander many weary ways by land and sea, ere coming to his final resting-place in the blessed quietude of the "Jordans."

The church is remarkable also as being the first where the English tongue was used in divine service, a century and more after it had been introduced in the law courts. (Tyndale's translation was burned in the time of Henry VIII.) "The first time the 'Te Deum' was used in English was at the funeral of Humphrey Monmouth, Sheriff of London, in 1535, at Barking Church on Tower Hill." "And at that tyme, in the steede of the Dirige, hee had the Psalm 'Te Deum' in English sung; whereat the people much marvelled, and the Bishop of London was therewithal sore offended." But in the same year came the order from Lord Cromwell, charging the curates to preach to their parishioners, teach them their Pater Noster, Ave, and Credo, the Commandments, and the Articles of Faith in the English tongue. But this liberty did not last long. By 1543 it was

Abbey. Annually on the Sunday after midsummer, the Fellowship Porters assembled here for service in the morning; and during the reading of the prayers, two by two, they reverently approached the altar, where, on the rails, were placed two basins, in which they placed their offerings, being then followed by the congregation in similar fashion; the money was afterwards distributed amongst the poor and indigent members of the Society.

ST. DUNSTAN'S IN THE EAST

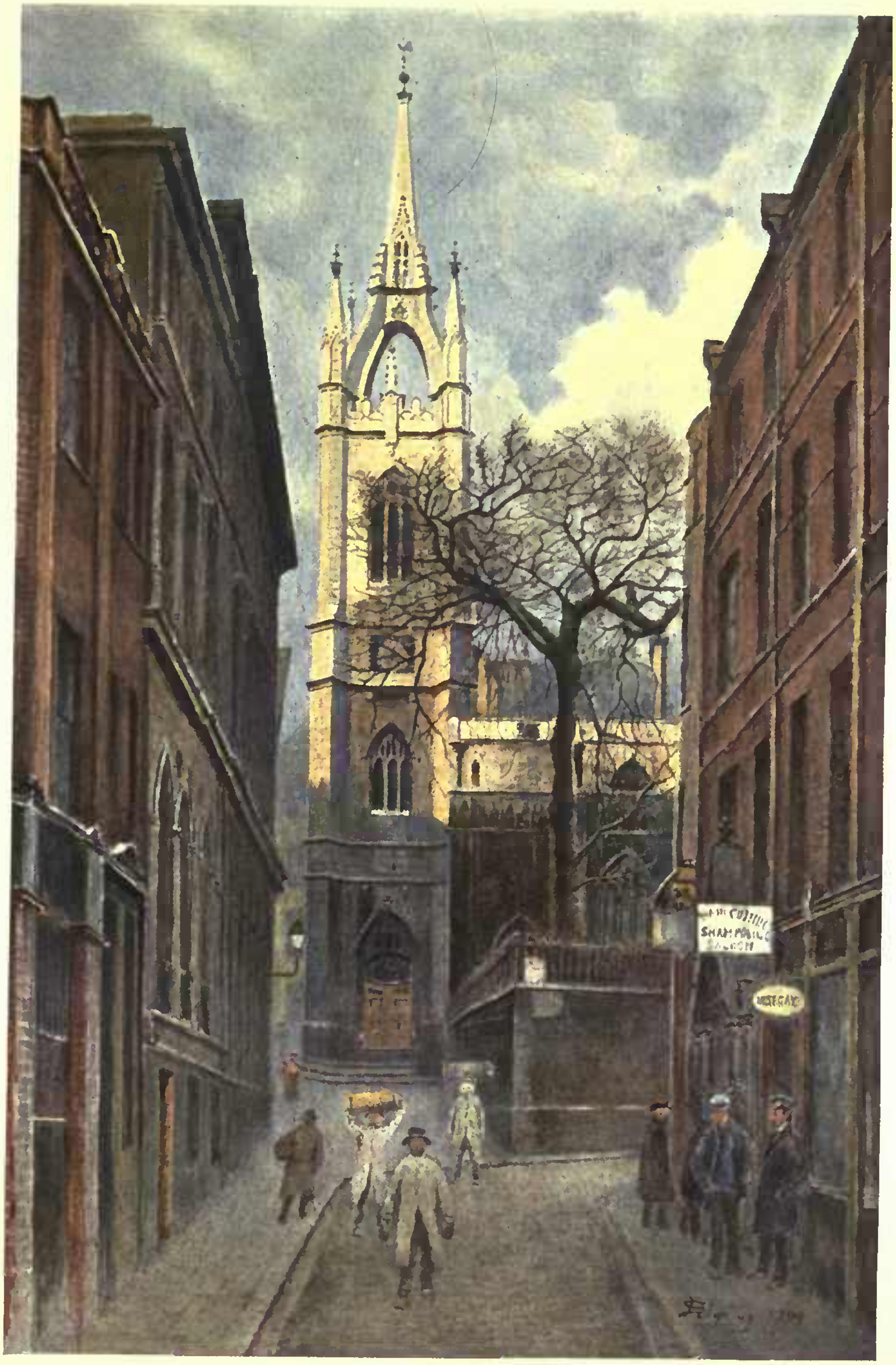
St. Dunstan's in the East has associations with Sir John Hawkins, the famous seaman, cousin of Drake and companion of Frobisher, Sir Humphrey Gilbert, and all these remarkable men who made it their life's work to "singe the King of Spain's beard" and capture his treasure, a doughty company, dealing in slaves, discovering the hidden parts of the earth, and quoting Scripture, sometimes to the embarrassment of their royal mistress. "God's death!" she said of Hawkins, "this fool went out a soldier and has come back a divine."

We can understand them as little as we can their Queen, but there is no possible doubt of the great part they played in the world. Hawkins died at sea off Puerto Rico, and it is doubtful whether his body was brought home; but his widow erected a monument to him in St. Dunstan's, and it may be that he was buried there. Besides his fame as a seaman, he may be remembered as the man who first introduced into England what Cobbett called "that accursed root," the potato, from South America.

The church was destroyed in the Great Fire, having been rebuilt in 1633. The fire left only the walls standing, and the present church is the result of rebuilding and repairing in 1668;

PLATE VIII

ST. DUNSTAN'S IN THE EAST


SHAMPOOING
SALOON

the steeple was not built until 1698. In the church many famous citizens were buried. In 1479, at the funeral of Sir Bartholomew James, the friars of St. Austin were to be paid twenty shillings, "for that the day of his burying they come to this church and there sing the Dirige by note and pray for his soul. To every other of the three orders of Friars in the City, to pray for his soul, 6s. 8d. And if it may be, at the discretion of Dame Alice, his wife, there be sung in St. Dunstan's, Dirige and Mass of Requiem by the priests and clerks devoutly, from the time of his burial till and unto his 'month's mind' were finished; and every one of them to have 6s. 8d. to pray for his soul; and to every house of Lazars in the City of London 3s. 4d. to pray for his soul." There were many other bequests for the good of his soul, including annual memorial services for himself and his two wives. Whether this custom of singing Diriges was thirsty work or not, bread, wine, cheese, and ale were dispensed liberally at St. Dunstan's; the accounts give the expenditure on various days:—

At the anniversary of the dedication—Bread, wine and ale, 15d.
St. Fabrian's and St. Bastian's Day—Bread, wine and ale, 13d.
St. Dunstan's Day—Bread, wine, ale, and garlands, 16d.
Ascension Day—Bread and ale, 2d.
Whitsunday and Trinity Sunday, 2d.
Corpus Christi Day.—Garlands and ale, 11d.
Easter Eve—Bread and ale, 2d., and a quarter of cole for the Holy Fire, 5d.

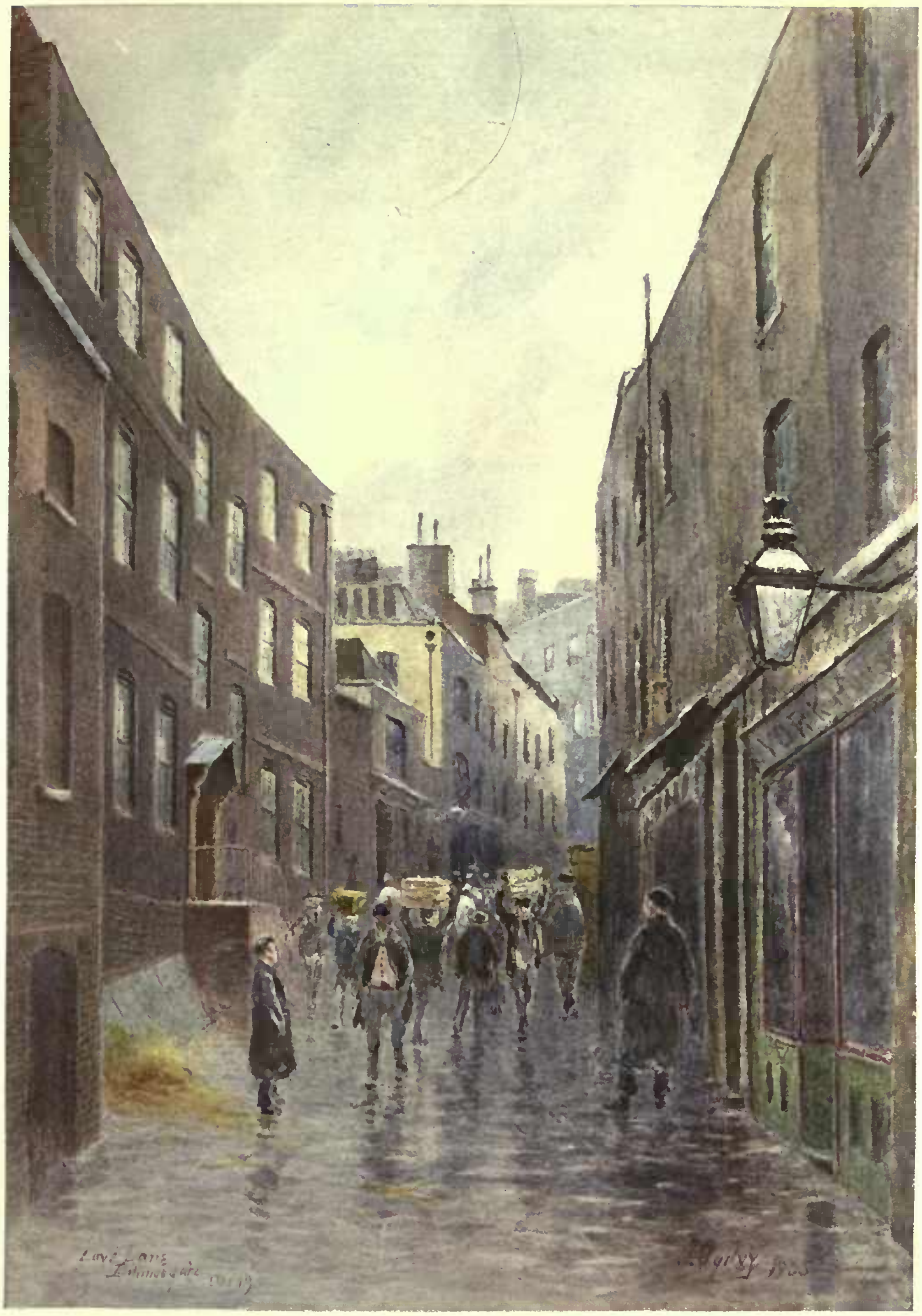
In the church also lies an uncle of Lord Bacon: "James Bacon, Alderman and Sheriff of London, 1573." This was a younger brother of Nicholas Bacon, Lord Keeper, their father being Robert Bacon of Drinkston in Suffolk. The church was also the scene of that comedy, which went so swiftly into tragedy and back to comedy again, in 1417. "The Ladies Grange and Trussel, inflamed by an old grudge about precedence, being in a pew together, they imperiously vied for superiority, whereby they became so outrageous that Lord Grange and Mr. Trussel interfered and drew their swords to revenge the indignity offered to each lady. The congregation became alarmed and tried to appease the combatants, but the enraged gentlemen deemed every one his enemy, and wickedly murdered Thos. Petwarden, a fishmonger, and wounded many others. At last they were disarmed and committed to the Poultry Compter, and soon after were excommunicated by the Archbishop of Canterbury in St. Paul's Church, and in St. Dunstan's and all the other parish churches of London."

The Archbishop made inquisition, when, after a full hearing, Lord Grange and his lady were found culpable, and to satisfy the Church for their impious crimes, were enjoined the following penance: On the first day of May following, all their servants should walk in their shirts from St. Paul's to St. Dunstan's, before the parish priest, immediately followed by the said lord and lady, the former bareheaded, the latter barefooted, to be followed by the Archdeacon of London; and at the reconsecration of the defiled church, the lady was to fill all the sacred vessels with water and make an oblation of the value of £10 to decorate the altar, and her lord, a pix of the value of £5. This done, they were absolved. The punishment seems rather hard on the unfortunate servants.

The graceful tower of the church differs from all others designed by Wren, although it is not absolutely novel. There is a curious legend still among the people, that, when the church was rebuilt, Wren was too busy to design the steeple, and this was done by his wife; when nearly finished, alarm was expressed by the church authorities at the construction, they

PLATE IX

LOVE LANE, BILLINGSGATE


Love Lane
Billingsgate

declaring that the ringing of the bells would bring the whole structure down; but the lady reassured them, promising to stand under the "arches" while all the bells were rung, after the work was completed. She carried out her promise, and when the ringers were tired she descended, smiling at their vain fears. The more probable explanation of this story is that the tower was designed by the daughter of the great architect. She was known as an accomplished designer, and some of her work is still to be seen in more than one City church.

At the bottom of Rood Lane, the church of St. Margaret Pattens has not much general interest: the tower is wonderfully effective when seen from Idoll Lane. It is first mentioned as belonging to the Nevills; in 1392 it was in the possession of Robert Birkenden, who conveyed it, ten years later, to Sir Richard Whittington, and by him it was given to the Mayor and commonalty of London. In recent years it is one of the threatened churches, and has had a certain vogue in connection with that curious mental condition known as modern Jacobitism.

LOVE LANE AND WREN'S HOUSE

There is still, near St. Mary-at-Hill, a fine old house standing, but so built up that little of it can be seen. The finest of the houses here after the Fire was that between Love Lane and Botolph Lane, long known as "Wren's house"; unsuccessful efforts were made to preserve it, but it is now pulled down. Almost certainly designed by Wren, there was no proof that he had ever lived there, and, as he had a house in Walbrook, a short distance away, it was unlikely.

It was a fine old house, and there is little doubt that it was the place described by Dickens as "Todgers'"; every detail fitted his description. The difficulty in finding it was no exaggeration: built on the slope, there were stables under part of it; the door opening on to the flat roof where the Monument loomed above, and the parapet over Love Lane, on which young "Bailey" executed some of his acrobatic feats, were all there while the old house was standing. From 1859 until recently, the house was used as a school, and some internal alterations had been made to adapt it for that purpose.

From Botolph Lane it was reached by a large courtyard with fruit warehouses on three sides, the house occupying the fourth. A curious dog-kennel occupied the space under the double stair outside—the entrance hall was laid with squares of black and white marble; on the left, a fine panelled room, the panels having pictures painted on them, much obscured by dirt and smoke. Some of the figures were American Indians, and probably the house was built for a merchant of American produce having his warehouses round his own courtyard. One of the pictures was signed "Robinson, 1696," which is twenty years later than a date on one of the ceilings. The stair had a fine rail, carved newel posts, and string-boards; on each floor, judging from the contour of the mouldings on the ceiling, a hall extended to the front of the house, the entire width of the stair well: the rooms opened on either side from these landings. The ceilings had a decoration of roses: the mantelpieces, architraves, and trusses were all of fine design, and from one of the top rooms a small stair led on to the flat, lead-covered roof. There was a back entrance from Love Lane; and altogether it was a type of house few if

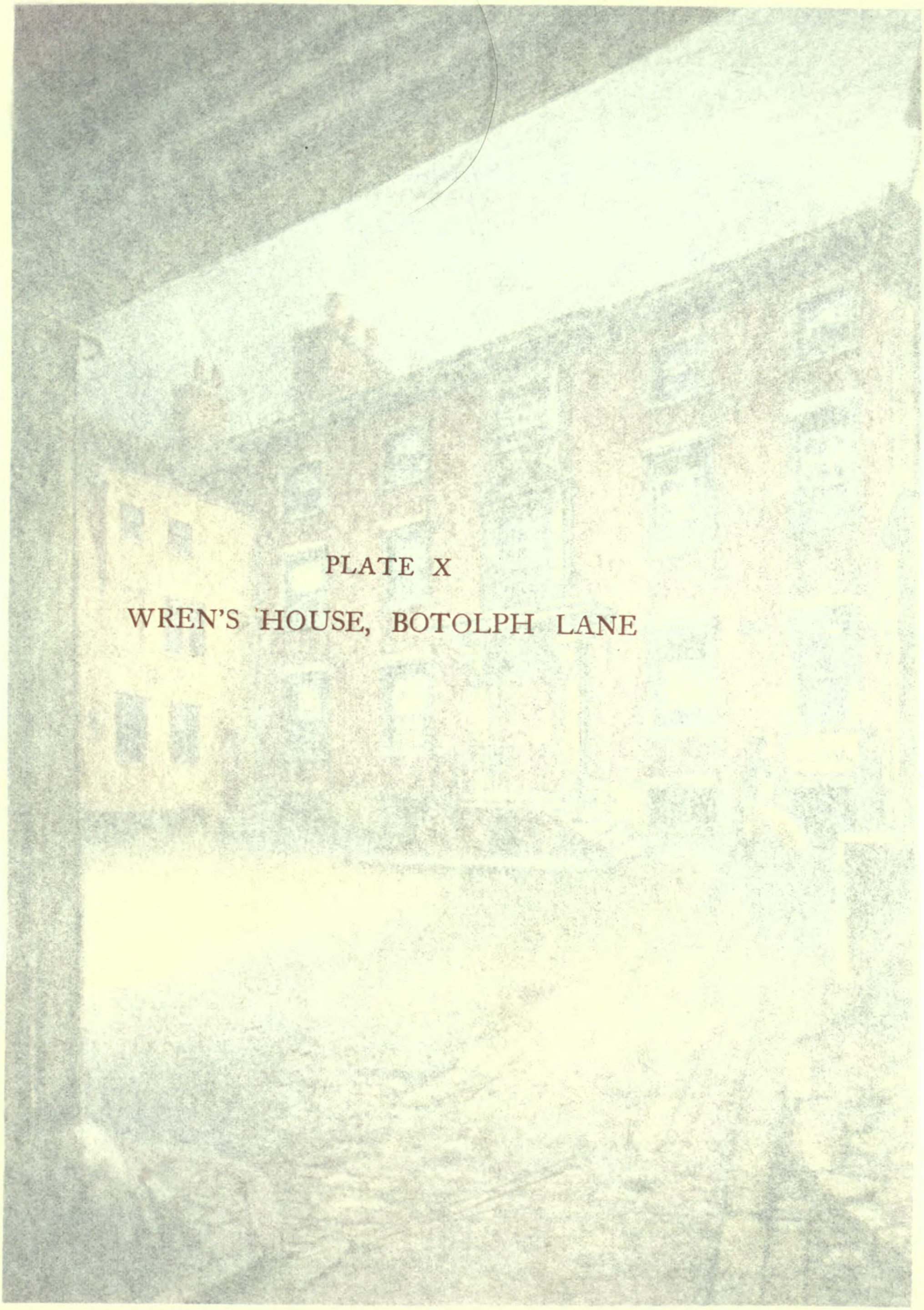
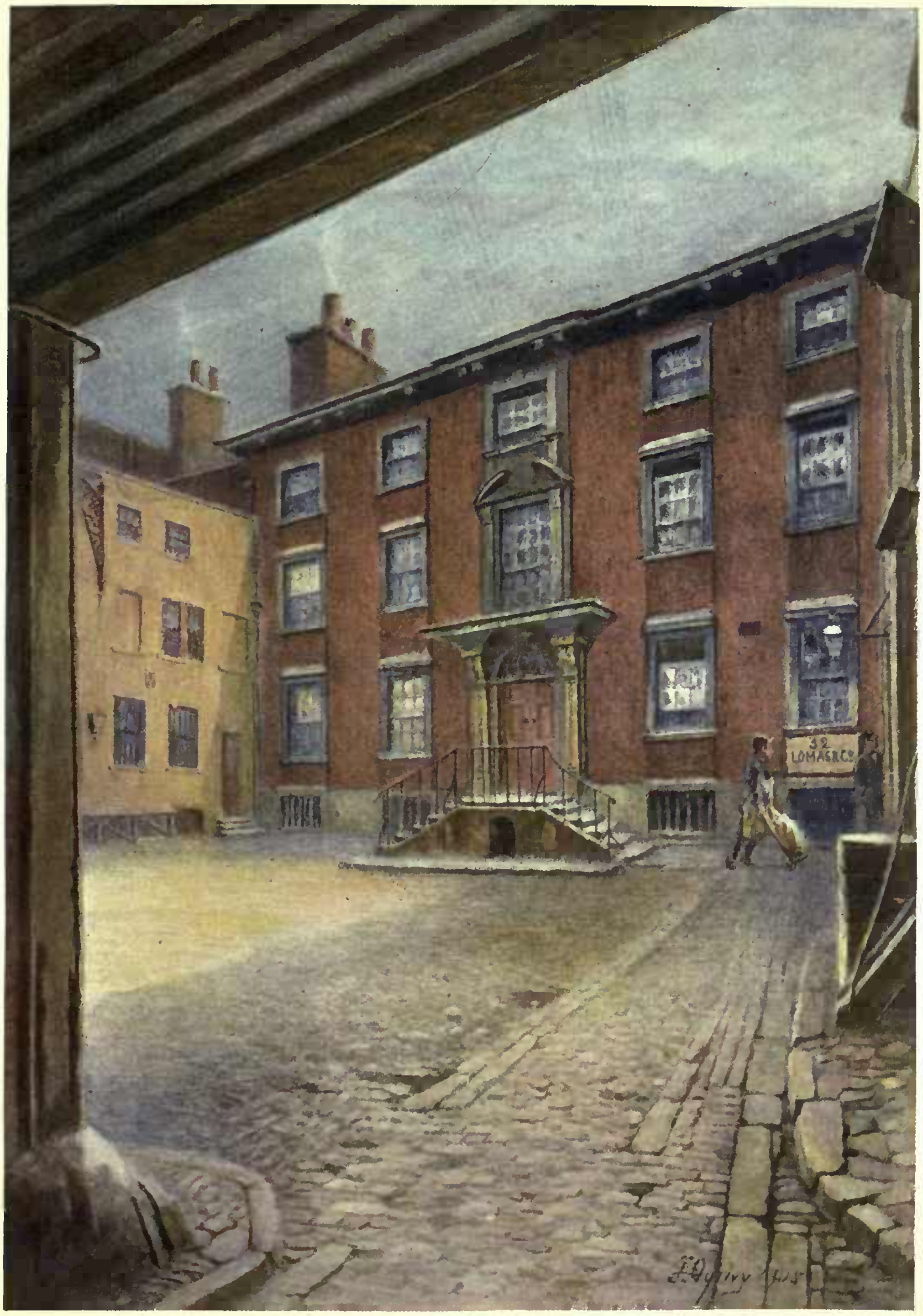


PLATE X

WREN'S HOUSE, BOTOLPH LANE



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LOMAS & Co

any of which remain in the City. A later novelist has also described it minutely; Mrs. Riddel made it the scene of "Mitre Court": the site is now occupied by warehouses.

The little church of St. George, in Botolph Lane, stood opposite the courtyard entrance to "Wren's house." It was one of those rebuilt by Wren. The last incumbent was Canon MacColl, who received the living from Gladstone for political services. The Canon made little use of the church, except to draw his salary; the building finally fell into decay, and was pulled down, the parish being joined to St. Mary-at-Hill, but the Canon continued to draw the stipend to the day of his death in 1907, two years after the church had vanished. Just above the house described, in Love Lane, there is a door and frame, of cast iron, a very intricate design—figures, grapes, and vine-leaves. It is probably of Sussex iron, and certainly was not made for its present position.

At the top of the lane was the King's Weigh-house, first started in the tenth century, for the purpose of collecting tolls for the king, and general regulation of foreign merchants, whose powerful guilds, such as the Hanseatic League, were somewhat given to high-handed ways. A famous chapel afterwards occupied part of the building till recent times, and bore its name: this has now been removed to the vicinity of Grosvenor Square.

To the west is Pudding Lane, where on the 2nd September 1666 what is known as "the Great Fire" broke out in a bake-house. The water-pipes from the New River were found to be empty, and in a short time the water-wheels in London Bridge were destroyed: thus there was no water available. The Lord Mayor of the day displayed timidity, stubbornness, and want of sense, refused military aid, nor would he allow any houses to be pulled down (Pepys describes him), so the fire burned all Monday. "The following night, if night it could be called, presented a most magnificent, appalling spectacle: a vast column of fire, a mile in diameter, was seen ascending to the clouds. The flames as they rose were bent and broken and shivered by the fury of the wind, and every blast scattered thro' the air innumerable flakes of fire, which falling, started new conflagrations; the lurid glare of the sky, the oppressive heat of the atmosphere, the crackling of flames, and the falling of houses and churches, combined to fill every breast with terror. On Wednesday the Duke of York saved the Temple Church by destroying the neighbouring buildings, and next morning a similar precaution was taken by the King at Westminster Abbey and Whitehall. On Thursday it became calm, and hopes were expressed that the worst was over, but it burst out again in the Temple; it raged round Cripplegate, and made a rapid advance towards the Tower," but gradually died down. There were burned 13,200 houses and 89 churches, including St. Paul's: the fire swept 373 acres within, and 63 acres outside the walls, and in the fields towards Highgate and Islington there were lying on the bare ground, mostly in utter destitution, 200,000 people.

ST. MAGNUS AND THE MONUMENT

The drawing shows Fish Street Hill, on the west side of the Monument, with its continuation up Gracechurch Street—the same street, but much wider, than the Gracious Street of Pepys' time, taking its name from Stephen le Grasse, who was Sheriff of London in 1211, "and builded here a parish church, and called

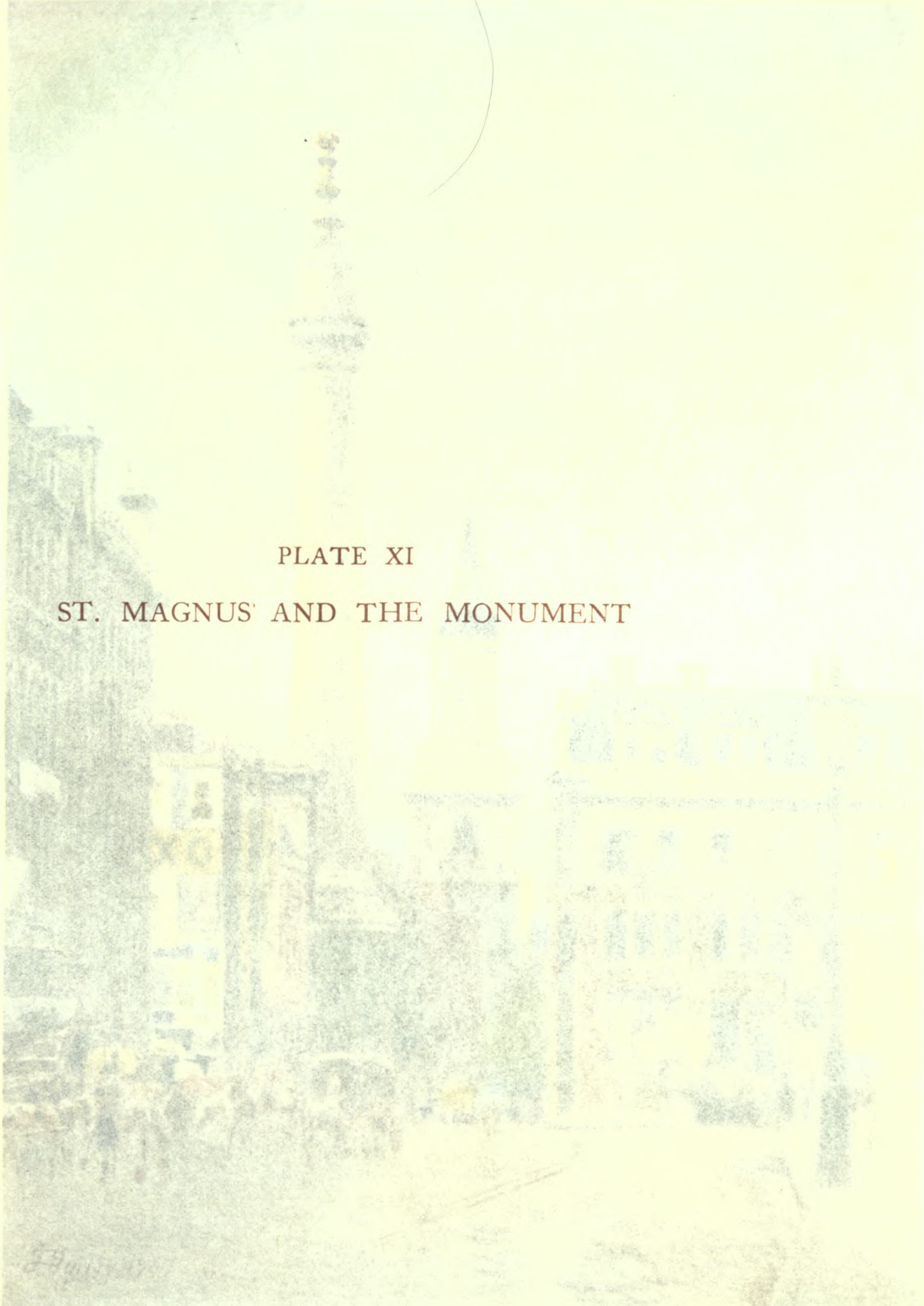
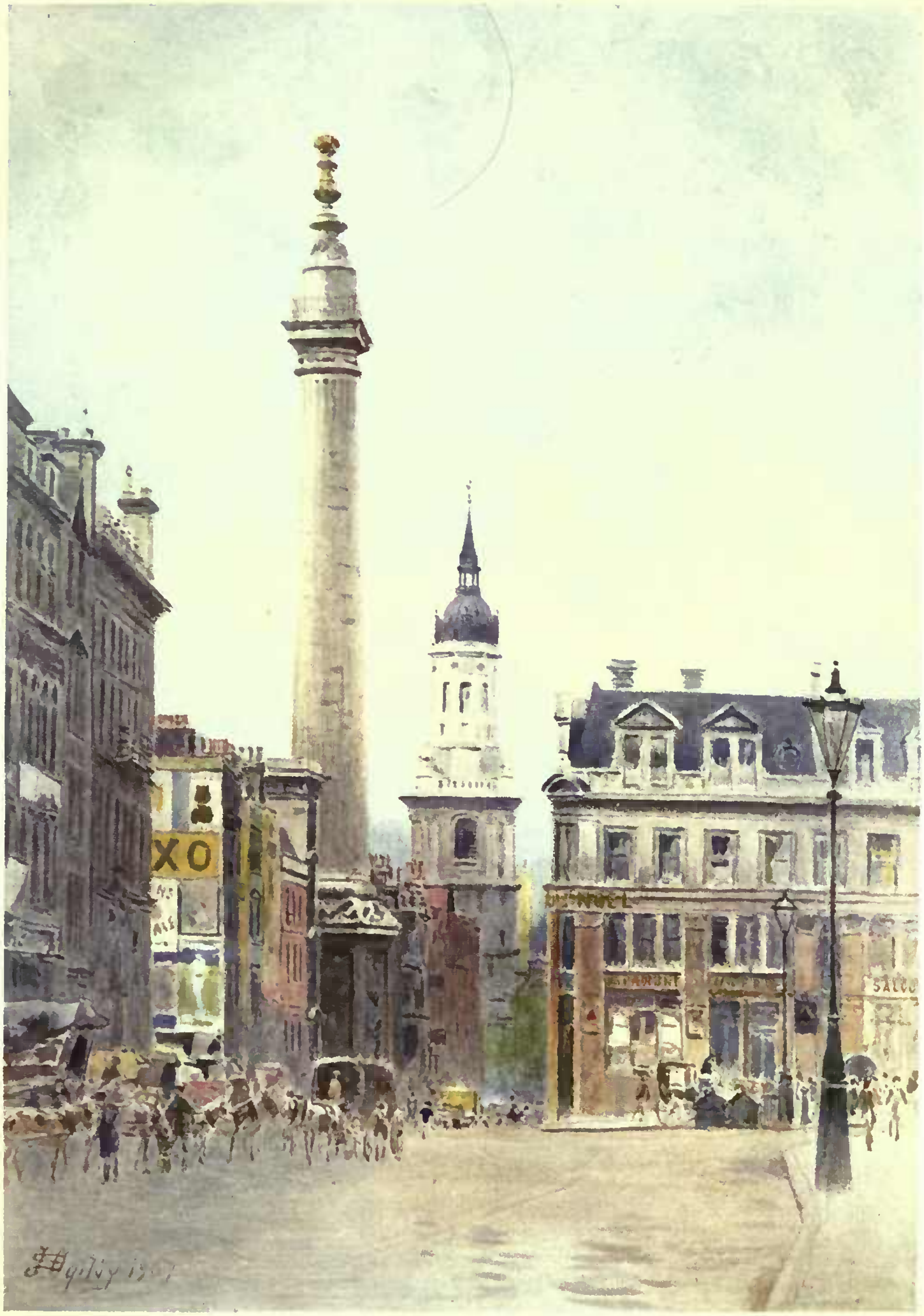


PLATE XI

ST. MAGNUS' AND THE MONUMENT


XO

it by his own name, Grasse Church." This custom of calling a church by the name of the donor was very common in London, and explains some of the most mysterious of these designations.

Gracechurch Street in the early morning hours becomes part of the great market of Billingsgate, the waiting vehicles extending closely on one side as far as Lombard Street. Towards the river, the Monument is the dominating feature; this noble Doric column was erected by Wren in memory of the Great Fire. On the west side, Cibber's bas-relief shows Charles II., surrounded by Liberty, Genius, and Science, giving directions for the restoration of the City; completed in 1667, it stands on the ground formerly occupied by the parish church of St. Margaret. An inscription on the pedestal, ascribing the fire to the malice of the Papists, and satirised by Pope—

> "Where London's column, pointing to the skies,
> Like a tall bully, lifts his head and lies"—

was universally considered unjust, and it has been erased for many years past. Even now, with the advent of tall buildings, there is a wonderful view from the top.

Just opposite the Black Prince had a house, which in later times became the Black Bull Inn. In 1727, the Government wanting men to man the ships, some ingenious leader of the press-gang placed a live turkey on the top of the Monument, which in a short time causing a great crowd, the press-gang had the opportunity of selecting such men as they wanted. No further comment is made, but probably the proceedings ended in a rather tumultuous fashion.

Goldsmith was at one time a chemist's assistant in Monument Yard, before he proceeded to Bankside as a physician. Neither profession seems to have been a success, as we next find him a "reader" to Richardson.

Churches were thickly scattered all around, for besides these now or recently standing, a little plane tree in three yards of space near the bottom of Botolph Lane marks another.

St. Magnus by London Bridge, the tower of which appears in the drawing, contains the ashes of Miles Coverdale: he was at first buried in St. Bartholomew by the Exchange, and his dust was removed thither when that church was pulled down. Troubled in his grave, he had not much peace in life.

Under his supervision was printed and published the first complete version of the Bible in English; at first associated with Tyndale, after his execution Grafton became his partner: together they went to Paris. To quote Grafton's words, "In 1537 the great Bible in English, in the great volume, was printed in Paris, in as privy a manner as might be; but when it was known, not only ye same Bibles, being 2500 in number, were seized and made confiscat, but also both the printer, merchants, and correctors with great jeopardy of their lives escaped." The whole issue was seized by the Inquisition and destroyed, except some copies which were used for wrapping haberdashery. At Geneva, Coverdale was afterwards engaged on the "Geneva Bible." None of his arduous work brought him any of the world's wealth, and when he returned to England, and was made Rector of St. Magnus, he was too poor to pay the "first fruits." He afterwards was made Bishop of Exeter.

In olden days this church, standing so near the river, was somewhat of a snare for the clergy, and in the time of Henry VII. "Arnold's Chronicle" recites—"that dyvers of the priests and clarkes, in the time of dyvyne service, be at taverns and alehouses, at fyshing and other triflis, whereby dyvyne service is let." Other delinquencies are remarked on and condemned, the priests apparently preferring to swap fish stories in an alehouse, or try for a salmon in the eddies by London Bridge, rather than their proper duties.

The present church was rebuilt by Wren in 1676; and the spire is one of the most graceful designed by him.

The carved and gilt clock, which old prints show overhanging the footway of the bridge, was erected by Sir Charles Duncombe in 1709, at a cost of £485. When a poor "prentice" he had to wait for his master on London Bridge, and missed him from not knowing the hour; he thereon vowed that if he ever became rich he would do this—and kept his vow.

The historic associations of London Bridge are endless, since, in 1163, "it was first builded of tymber, begonne by a priest named Peter, who Leyland called Peter of Colechurch."

In 1209 this bridge "that before was made of tymber, and repaired by a college of priests yt dwelled behind Christs Church (St. Catherine Cree) nere to Aldgate, named the 'Pappy,' was now begone to be builded of stone, at the charge of ye citizens of London, and of the passers by ye waye, and of other good and charitable persons." Being the only bridge over the Thames in London, it was a great feature in the life of the city, subject to many assaults, partially destroying it, and was the route of many memorable pageants and processions. All down the years the human tide has streamed across, or paused to look at the river traffic, the seagulls, and the ships that come and go for pleasure or profit down to the sea—the Tower Bridge opening and closing its huge jaws ; the Tower and Custom-house dreaming in the sunlight ; steamers laden with fish from the Dogger Bank, with armies of porters streaming along the gangways like ants ; the Dutch eel-boats lying at their moorings, as they are shown in the earliest pictures of the scene ; Southwark, at the southern end, with its memories of players at Bankside ; St. Olave's, Tooley Street, with its memories of Harvard ; the Marshalsea; and St. Mary Overy where John Gower lies, and where James of Scotland terminated his long captivity by marrying a cousin of Henry VI. and leaving a bond for £40,000 for his good behaviour—a day's proceedings calculated to mix the feelings of any man.

Whether, as savants say, the children's rhyme of " London Bridge has broken down " points to human sacrifice, or not, it is sure that all the earlier London Bridges had these in plenty ; and this more prosaic bridge of ours is free from the ghastly shows that defiled the earlier ones, when one head or limb of those executed succeeded another, placed there to daunt the multitude : whether the custom had any such effect seems doubtful.

When John Fisher, Bishop of Rochester, was sent to the Tower owing to his opposition to the marriage of Henry VIII. with Anne Boleyn, the Pope sent him a Cardinal's hat. The King, hearing of this, said, " Well, let the Pope send him a hat when he will ; Mother of God ! he shall wear it on his shoulders then, for I will leave him never a head to set it on ! "

Fisher was executed on the 22nd June ; and his head should have been put on London Bridge the same night ; but it was kept back to be shown to Queen Anne Boleyn. After being duly inspected, the head was " parboiled," pricked upon a pole, and set on high on London Bridge—Henry and his new wife doubtless congratulating themselves on being rid of him. But the head on the pole kept getting fresher, "his cheeks a comely red," and the people came in thousands to gaze on the miracle, till passage over the bridge was stopped by the throngs. After fourteen days of this, the executioners were ordered to take it down and throw it in the Thames, and in place thereof was set up the head of the most blessed and constant martyr, Sir Thomas More.

The water-wheels, worked by the current, in several arches of the old bridge, were introduced by Peter Morrin, a Dutchman, in the time of Queen Elizabeth. In 1582 he gave an exhibition of his skill in water-raising to the Mayor and Aldermen, throwing it over St. Magnus' steeple, "which had never been seen in England." So much were the authorities impressed by the display that they granted him a lease for 500 years of the use of the Thames water for 10s. per annum. He distributed the water over a great part of the city by means of large leaden pipes and a "forcier." Compensation for this lease had to be paid by more modern water companies, and probably is paid now. Even at that time there was opposition; one "Russell" proposed to bring Uxbridge River to London, but the scheme was too expensive. It was revived again in 1641; in the time of George I.; in the late years of the nineteenth century; and again in an indirect fashion in these days. The present bridge stands about 100 feet west from the position of the old one, and was commenced in 1824, finished in 1831, and opened with great ceremony by William IV. Mr. Rennie, the architect, died during the progress of the work, and it was completed by his son and

Mr. Joliffe. Being found too narrow in recent years, it has been widened to the extent of the footways; when built, the spans were the largest of any stone bridge in Europe.

Billingsgate as a market is very old. Of the reign of Ethelred, 979, a set of rules exists, giving the dues payable. A small vessel had to pay one halfpenny; a greater, bearing sails, one penny; a keel or hulk, fourpence; a ship laden with wood, one piece of timber.

In early days much of the fish must have come from the river near by, and many laws were passed to regulate the fishery. An early set of regulations says: "That no person shall use any net under 2½ inches in the mesh above Richmond Crane, nor any net in the work called beating of the bush, of less than 3 inches. No person shall draw any net for salmon less than 3 inches in the mesh from the 10th March till 14th September in any part of the river Thames from Kew Pile to the city of London Mark Stone, above Staines Bridge."

Sizes of fish to be taken or sold according to the ancient assize: Pike, 14 ins.; Barbel, 12 ins.; Salmon, 16 ins.; Trout, 8 ins.; Tench, 8 ins.; Roach, 6 ins.; Dace, 6 ins.; Flounders, 6 ins. (The sizes are very different nowadays.) In 1673 the rules say, that no fisherman shall "rug" for flounders between London Bridge and Westminster, but only two casts at low water, and two casts at high water, and no person shall draw the shores of the Thames, save only for salmon, and none shall fish with a net under 6 ins. in the mesh.

The clause as to "beating of the bush" refers to a method still practised on the Colne to some extent, perhaps illegally. One man has a net like that used in shrimping, but on a longer pole. This is thrust into the weed beds, when another man with a pole pokes and beats all round to force the fish into the net.

In 1699, by Act of Parliament, the market of Billingsgate was declared a free market for fish six days in the week, with permission to sell "mackarel" on Sundays any time before or after divine service. In these days there were neither preservatives nor cold storage; now, it is said to be quite easy to keep fish fresh for twelve months.

In the light of modern research, it seems probable that the prevalence of leprosy in the city was owing to the consumption of stale and badly cured fish. Many enactments were passed on the subject, but all tending towards segregation. One of these, in 1346, was proclaimed in every ward, "That all leprous persons shall depart the city in fifteen days, and that no person shall suffer any leper to remain in his house, and that all lepers shall be removed to some of the outparts from the company and conversation of the healthy."

Owing largely to the rough and dirty condition of the streets and roads, the river remained the great highway until comparatively recent times, when the hackney carriage took the place of the waterman's boat; for these, there were strict tables of fares drawn out from time to time, and a few of them, taken from the list prepared in 1700, show how things have altered in two hundred years. In the list there is a distinction made between oars (two men) and sculls; oars being of course slightly more expensive, while each additional passenger was charged for, varying from 1d. to 1s. according to distance.

WATERMEN'S FARES, 1700

	£	s.	d.
London to Gravesend	0	4	6
,, ,, Grays	0	4	0
,, ,, Purfleet or Erith	0	3	0
,, ,, Woolwich	0	2	6
,, ,, Greenwich	0	1	6
Billingsgate to St. Olave's	0	0	6
London Bridge to Westminster (all stairs)	0	0	6
,, ,, ,, Lambeth and Vauxhall	0	1	0
Whitehall to Lambeth	0	1	0
Over the water	0	0	2
London to Chelsea, Battersea, and Wandsworth	0	1	6
,, ,, Putney, Fulham, and Barns Elms	0	2	0
,, ,, Hammersmith, Chiswick, and Mortlake	0	2	6
,, ,, Brentford, Isleworth, Richmond	0	3	6
,, ,, Twickenham	0	4	0
,, ,, Kingston	0	5	0
,, ,, Hampton town, Sunbury or Walton	0	7	0
,, ,, Staines	0	12	0
,, ,, Windsor	0	14	0

"East Chepe" has long been a famous street, and in the fifteenth century Lydgate's description makes it even noisier than it is to-day :—

> "Then I hied me unto East cheap,
> One cried ribs of beef and many a pie ;
> Pewter pots they clattered in a heap ;
> There was harp and pipe and minstrelsy.
> Yea by cock ! nay by cock ! some began to cry,
> Some sang of Jenkin and Julian for their meed ;
> But for lack of money I might not speed.
>
> . . . .
>
> The taverner took me by the sleeve :
> Sir, sith he ; will you our wine assay ?
> I answered, that can not me much grieve,
> A penny can do no more than it may.
> I drank a pint, and for it did pay,
> Yet sore a hungered from thence to yede.

A famous tavern, the "Bear," remained in existence until the nineteenth century. This was the scene of the arrest of Prince Hal in Shakespeare's "Henry IV."

Westward, on both sides of the street, are many churches and fragments of graveyards, crowded among the warehouses and offices. A remarkable feature in these streets and lanes near Cannon Street Station, are the number of fine doorways of early eighteenth-century design. There is one in College Street, one in Little Trinity Lane (the Painter-Stainers' Hall), and perhaps finest of all are those at Nos. 1 and 2 Lawrence Pountney Hill, besides the two shown in the drawing of St. Michael Royal. Under No. 3 Lawrence Pountney Hill is the crypt of the Manor of the Rose, mentioned in Shakespeare's "Henry VIII.," Act I., Scene 2. The Duke there mentioned was Charles Brandon, Duke of Suffolk. The manor, originally in the hands of the De la Poles, forfeited by attainder, was given, in 1513, by Henry VIII. to Sir Charles Brandon. This nobleman had distinguished himself as a commander in a battle with the French fleet in 1511, and, much against the will of Henry, in 1515 married Mary Tudor, the King's sister, who had been previously married to Louis of France, at Greenwich, and left a widow after some three months—Mary informing her brother "that she married once to please him, and would either marry now to please herself, or go to a convent." She fixed a short term during which Suffolk must either take or abandon her for ever, and on the last day he consented to risk it and take her. They were privately married; the King after a time gave his consent, and had them remarried before him at Greenwich. This manor was sold in 1560, when "Richard Hills, merchant-taylor, gave

£500 towards the purchase of the house called the Manor of the Rose, for the merchant-taylors to build a school thereon." The crypt still exists, and was long used as a wine cellar.

In the reign of Edward III., 1371, Lawrence Pulteney churchyard was appointed as the place where the weavers from Flanders should meet; the weavers from Brabant in the churchyard of St. Mary Somerset. Lawrence Pulteney Church was destroyed in the Great Fire, and not rebuilt: a part of the churchyard remains. It was in this church that "Nan Clarges" married her first husband, Ratford, a farrier. She afterwards became the wife of General Monk, and so Duchess of Albemarle. This was one of the few ladies whom Pepys did not admire, and he writes of her in somewhat vigorous terms.

ST. SWITHIN'S AND LONDON STONE

St. Swithin's by London Stone was rebuilt by Wren in 1678. In 1869 the interior was restored. St. Swithin and St. Neot were the two men who educated King Alfred, and the former accompanied him on his journey to Rome. Perhaps the most interesting things relating to the church are, the marriage of John Dryden, "a bachelor aged about thirty years," with Dame Elizabeth Howard, aged about twenty-five years, and "London Stone," which is set behind an iron screen in the church wall. This stone has been the subject of much learned inquiry. Maitland writes of it as on the other side of the street from the church, and covered by a new stone. Fabian says: "Some of our forefathers had a conceit that London Stone was set up in signification of the city's devotion to Christ." It is

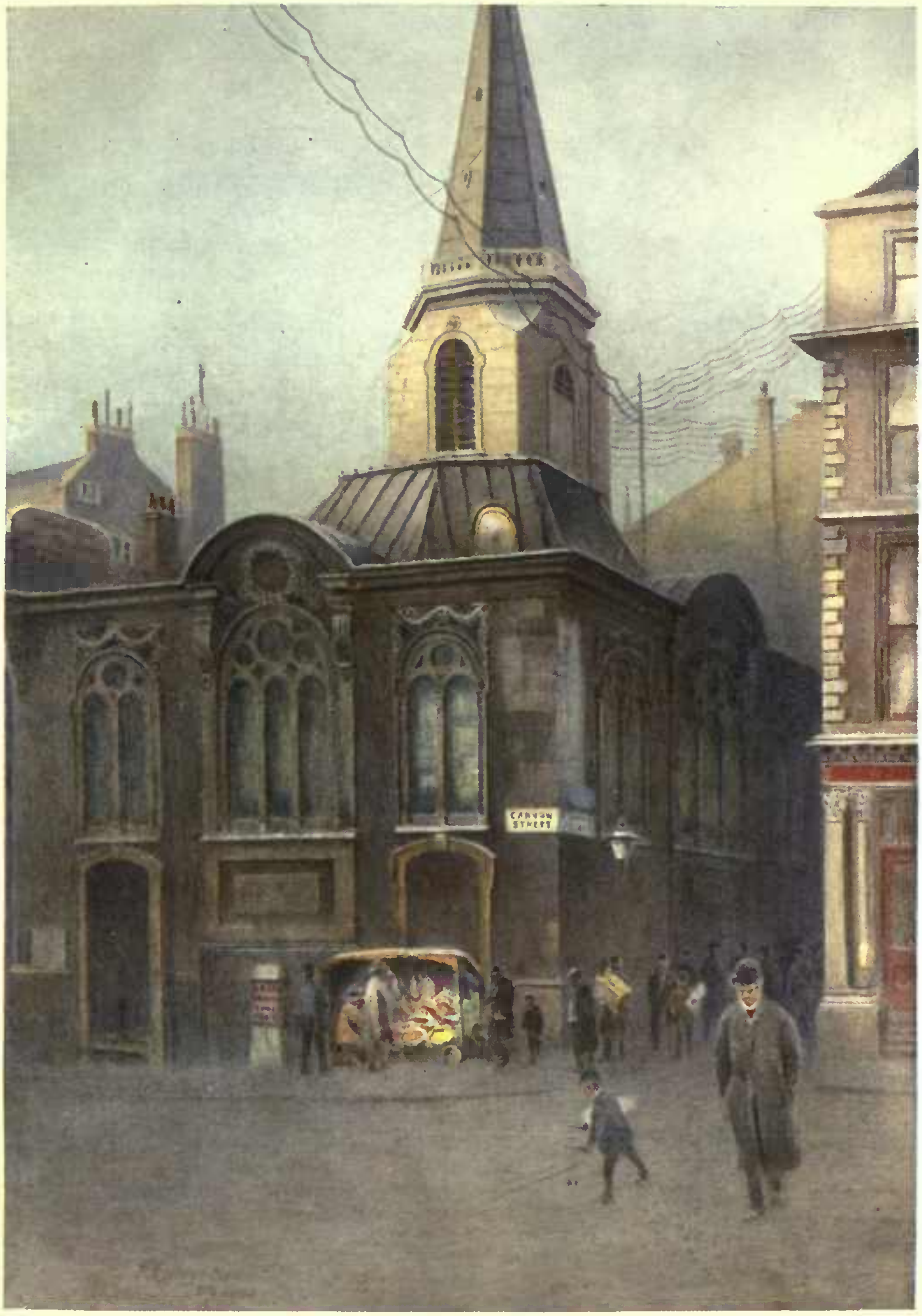
PLATE XII

ST. SWITHIN'S AND LONDON STONE

[illegible] towards the purchase of the house called the Manor of the Rose, for the merchant-taylors to build a school thereon." The crypt still [illegible] wine cellar.

In the [illegible] Pulteney church [illegible] from [illegible] wine [illegible] the

[illegible] and [illegible] the [illegible] Perhaps the [illegible] marriage [illegible] years," with [illegible] five years, and [illegible] in the [illegible] of much learned inquiry. [illegible] other side of the street from the church, and covered [illegible] stone. Fabian says: "Some of our forefathers had a conceit that London Stone was set up in signification of the city's devotion to Christ." It is


CANNON
STREET

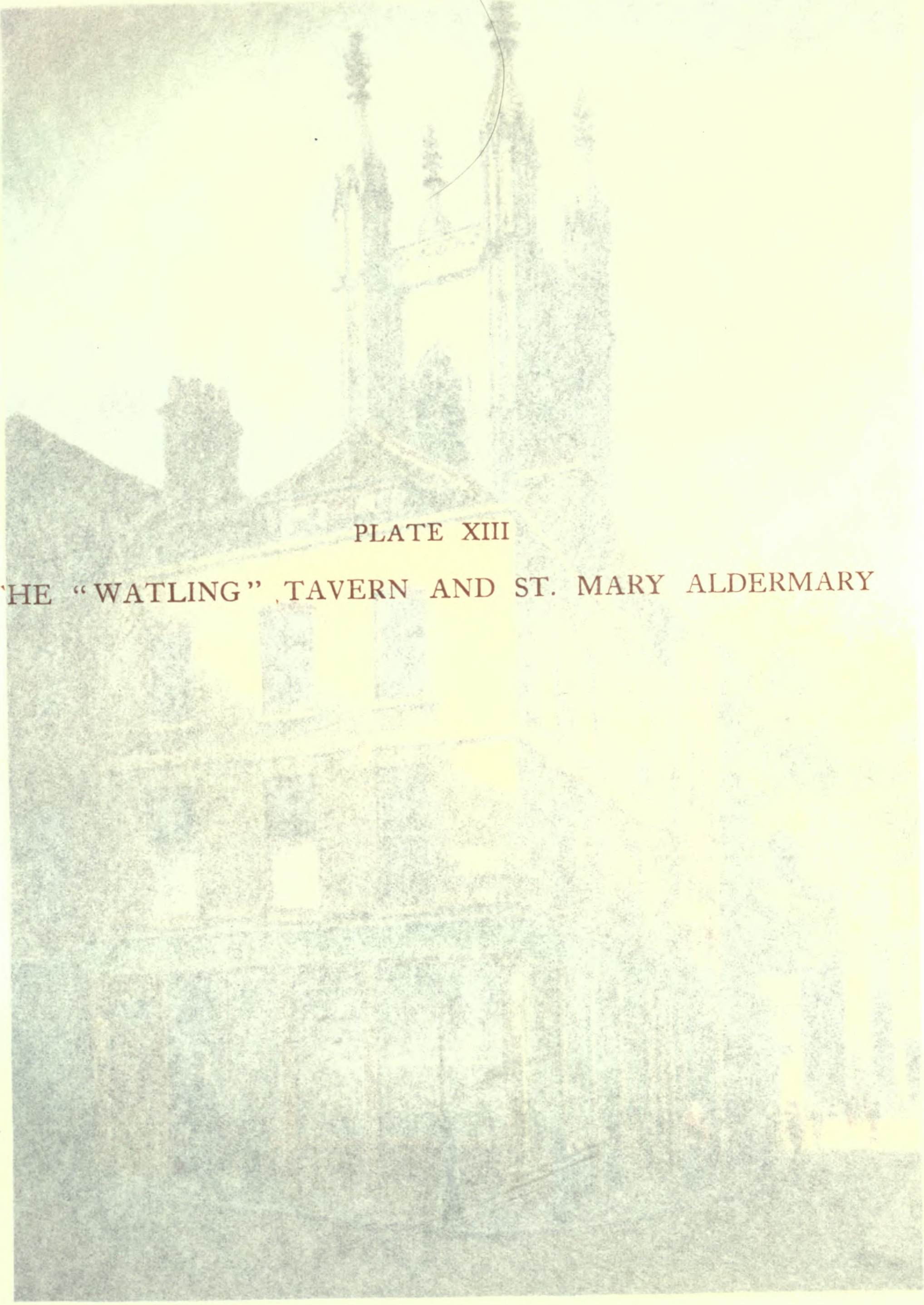
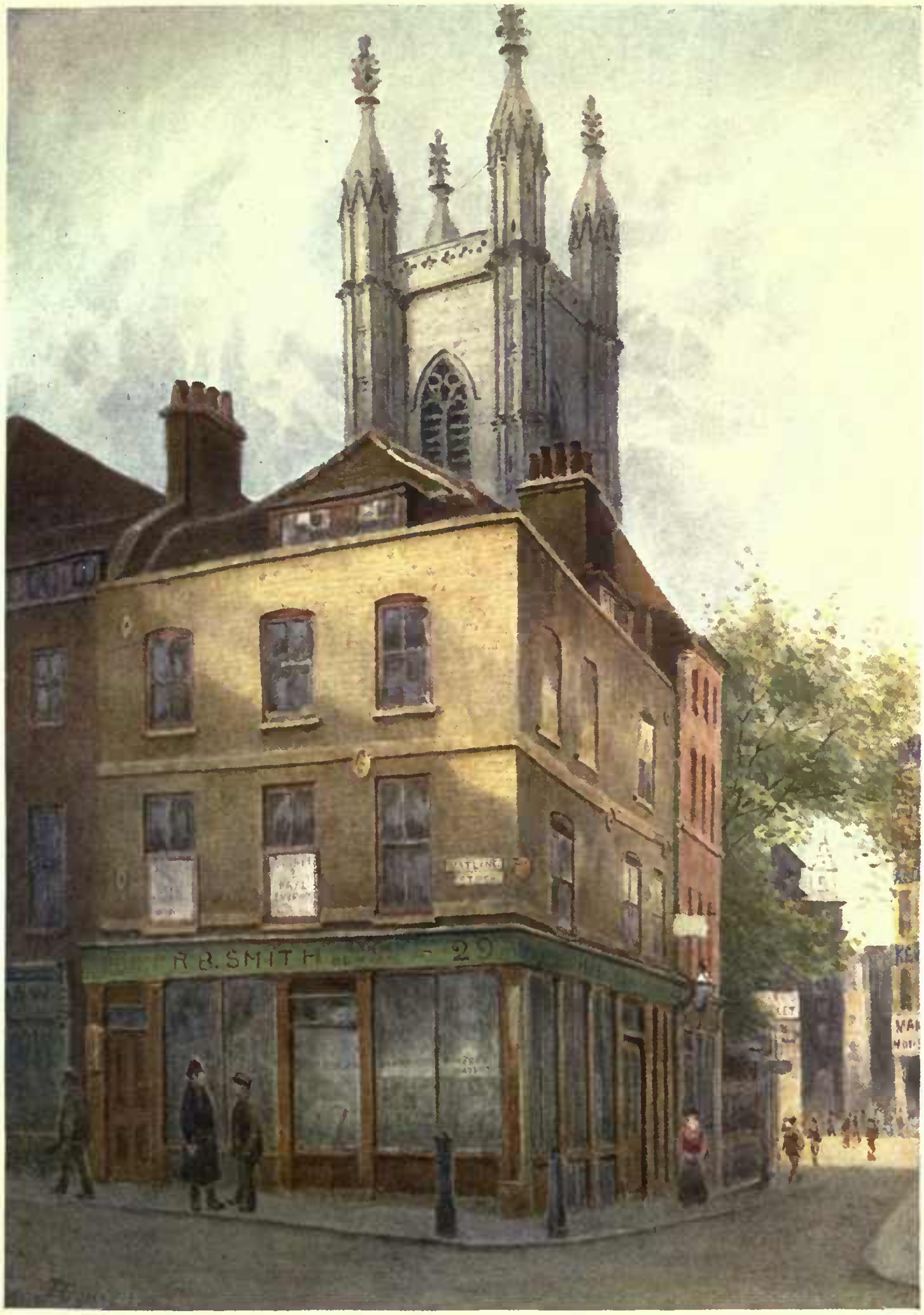


PLATE XIII

THE "WATLING" TAVERN AND ST. MARY ALDERMARY


R.B. SMITH
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WATLING

agreed that it was the Roman milestone from which all distances in Britain were measured. Probably it was the spot where the folk-mote, or open-air assembly, gathered to legislate for the government of the city. There is a legend to the effect that any citizen who was aggrieved or oppressed, and could reach London Stone, laying his hand thereon, could appeal to the King for redress of his suit; much in the manner which holds good in Jersey, where "Ha Ro a l'aide mon Prince," repeated thrice, is still a valid injunction in encroachments on property; there it is traced as an old appeal to Rollo, Duke of Normandy. It was some such appeal that was in Jack Cade's mind when he struck this stone with his sword, saying, "Now is Mortimer Lord of this city." Probably from long use as a species of tribune, the stone acquired a certain sanctity, as a standing emblem of the City's liberties.

WATLING STREET

Budge Row leads into Watling Street, towards St. Paul's. This street dates back to Roman times, and in its brief length had at one time many churches, and still has a wealth of memories for those who care to search for them.

The tavern in Watling Street, at the corner of Bow Lane, is one of the first houses rebuilt in London after the Great Fire; judging from the brickwork, it has been partly built of old materials, and though somewhat altered to suit modern conditions is little changed otherwise; still showing the heavy beams and joists used at that time.

St. Mary Aldermary, which Stow says was called Aldermary because it was older than Mary-le-Bow, had nevertheless as its first known rector John le Rus, about 1288, nearly two hundred years after the date of Bow Church. Anciently it belonged to the Prior and Canons of Canterbury, and in 1400 Thomas Arundel the Archbishop did, by indenture, exchange St. Mary Aldermary for the advowson of the church of Westwell in Kent, with the Prior and Chapter of Christ Church, Canterbury, reserving the vicarage of Westwell to himself and his successors. This thirteenth-century church was partly rebuilt by Sir Henry Keeble, knight and Lord Mayor, but he died about " Evil May Day " before the work was finished, leaving a rhyming appeal to wealthy men to finish the work : this was in 1517. Many years elapsed before the work was done by Sir William Rodoway and Richard Pearson, in 1626. The old benefactor was not very well treated : buried in the church, no monument was erected to him till 1534, when his son-in-law, William Blount, Lord Mountjoy, " laid a stone over him." In the troubles following the Reformation, the monument was cast down, and Sir William Laxton, Lord Mayor in 1534, was buried in his place. Destroyed by the Great Fire, the church was rebuilt by Wren in 1711 at a cost (according to his accounts) of £3457, 15s. 9d., Henry Rodgers having given £5000 for the purpose. The tower is said to be Keeble's work, and built of Caen stone ; probably this only required partial rebuilding, thus saving part of the money. The researches of Dr. F. J. Furnivall have proved the connection between this church and the ancestors of Geoffrey Chaucer. In April 1349 Richard Chaucer, vintner of London, bequeathed his tenement and tavern to the church, and was buried there. His son, John Chaucer, citizen and vintner of Thames Street, in July 1349

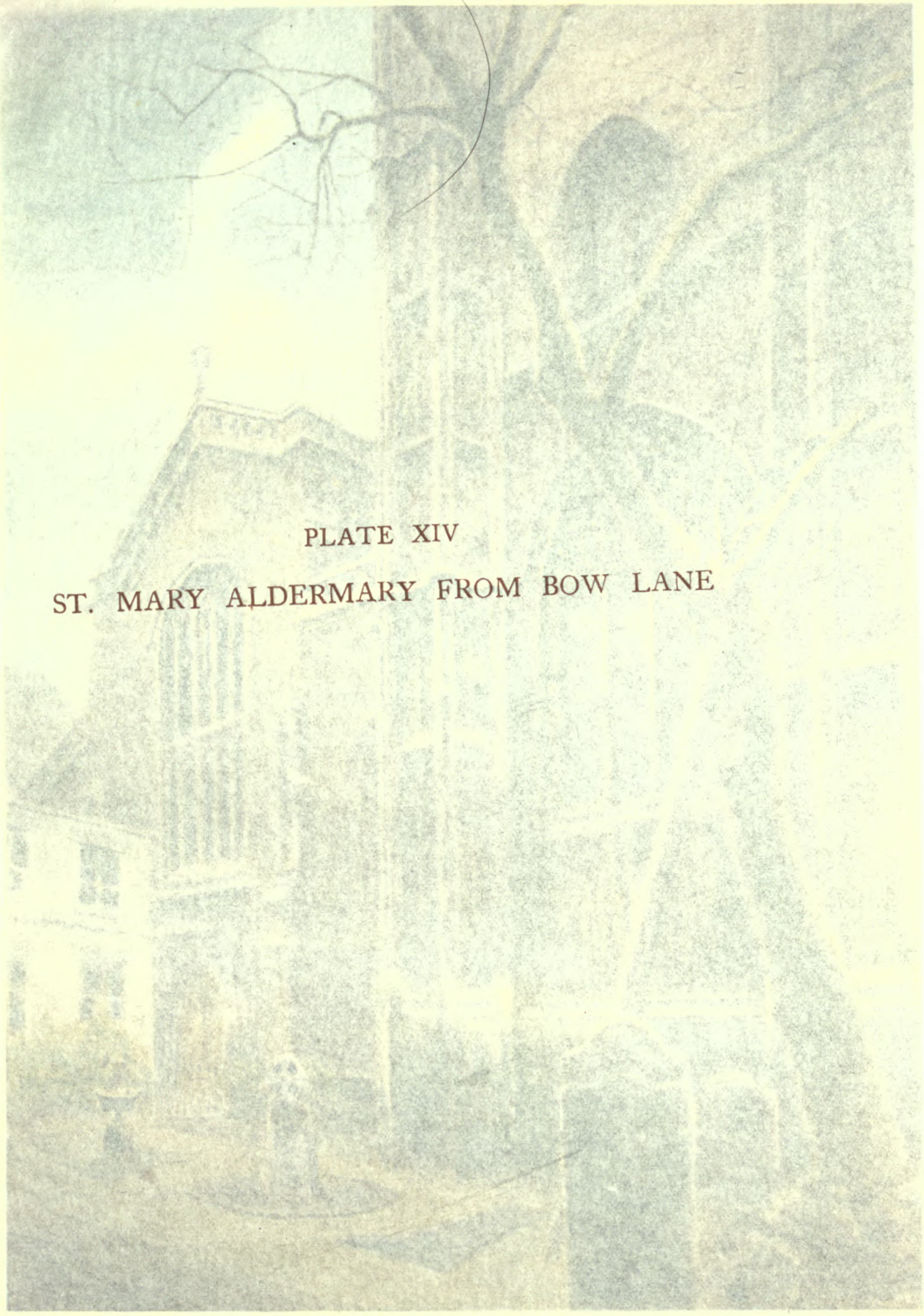


PLATE XIV

ST. MARY ALDERMARY FROM BOW LANE

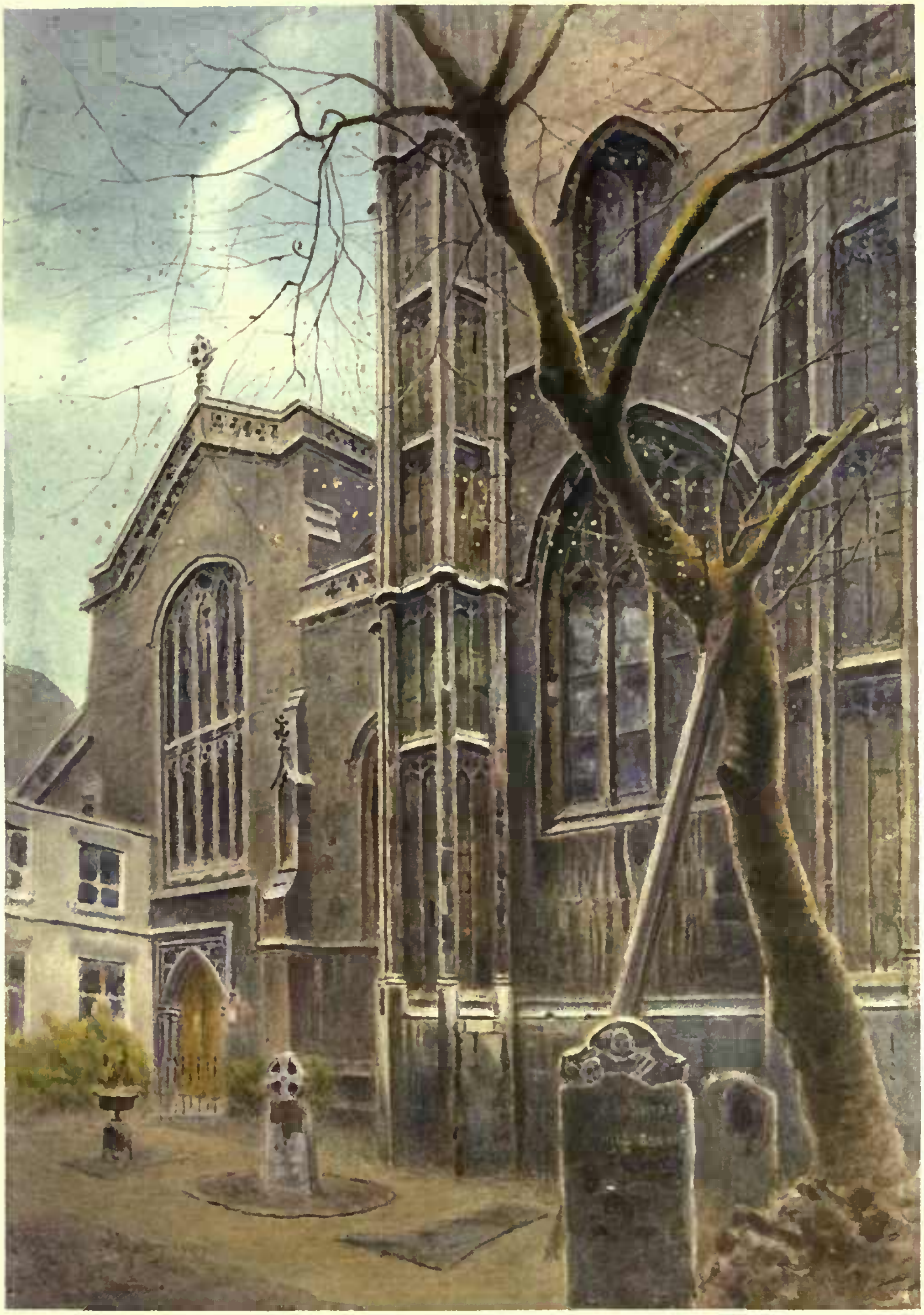
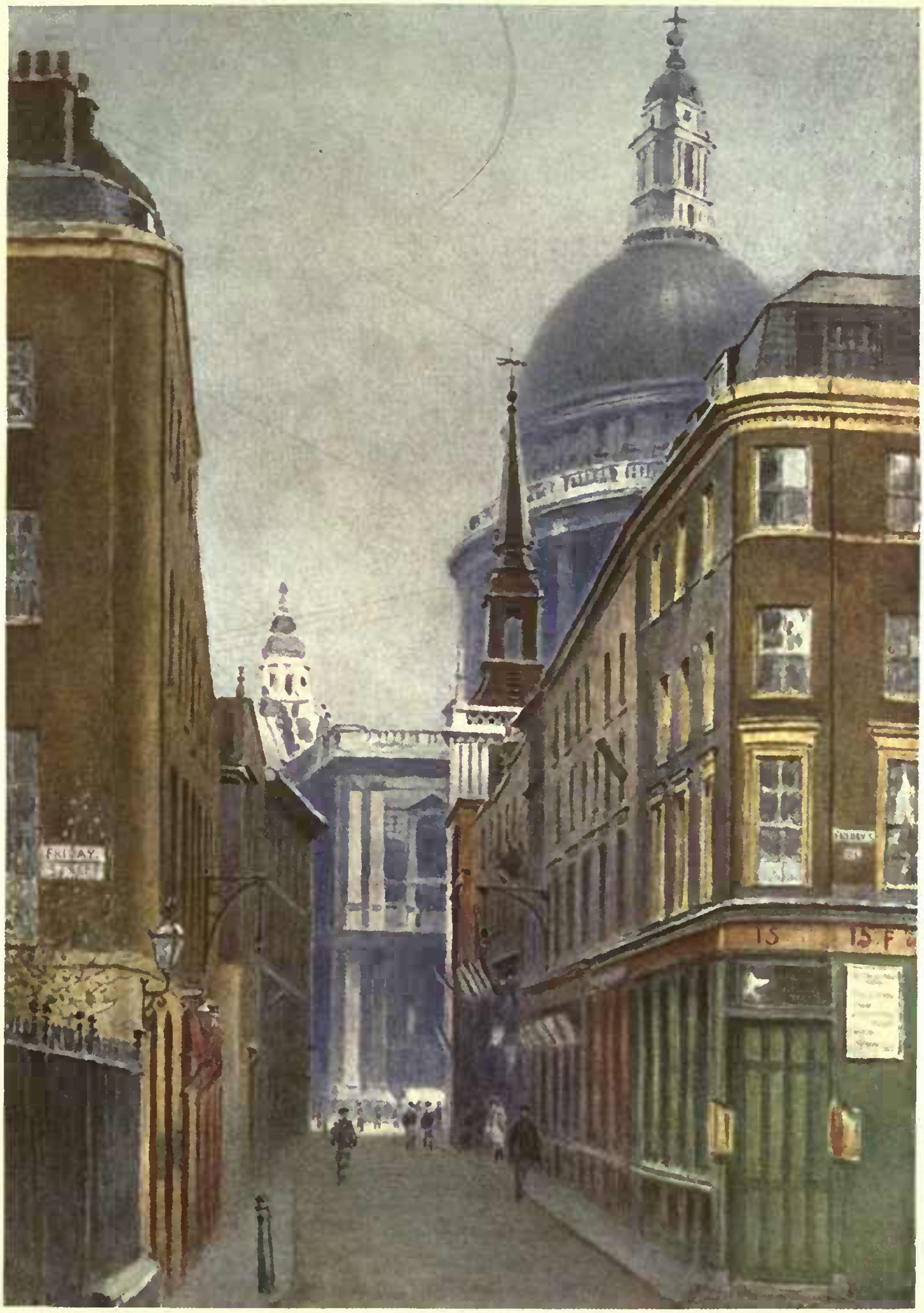


PLATE XV

WATLING STREET, ST. AUGUSTINE'S, AND ST. PAUL'S



FRIDAY STREET
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executed a deed relating to some lands, and in 1380, the poet, by deed, released all right in his father's house in Thames Street, to Henry Herbury, vintner. Richard and John Chaucer were the grandfather and father of the poet. Among other monuments, the chancel contains a sculptured tablet, which has no inscription; this is cynically said to have been erected by a widow who married again before there was time to do the work.

Where Bread Street crosses Watling Street, a bas-relief in the wall of a warehouse records the fact that John Milton was baptized here. The church and churchyard have entirely disappeared; destroyed in the Fire and rebuilt by Wren, the church stood until 1876, when it was pulled down and the land used for building. At the corner of Friday Street a few square yards remain of the graveyard of St. John the Evangelist. This church was not rebuilt after the Fire. John Knox was rector of a church in Bread Street for some years. At the corner of Old 'Change and Watling Street is the Church of St. Augustine, rebuilt by Wren in 1682, and restored in 1850; serving the united parishes of St. Faith and St. Augustine; and most memorable to us as the church of which the Rev. R. H. Barham, author of "The Ingoldsby Legends," was rector for many years until he died in 1845.

On the other side of Old 'Change was St. Paul's School, facing the Cathedral churchyard, but entering from Old 'Change. This was the school re-founded by John Colet, Dean of St. Paul's, in honour of Christ Jesus and his Blessed Mother Mary, for 153 children, in allusion to the number of fishes in the miraculous draught. They were to be taught free, but a competent knowledge of reading and writing was required before admission—the hours were 7 to 11, and 1 to 5, in winter and summer—and above all, "to increase knowledge and worshipping of God and our Lord Jesus Christ, and a good Christian life and manners." The first master was William Lily. The school was divided by four partitions and organised in eight classes. John Milton entered as a pupil in 1620, and remained nearly five years. The school was but a few hundred yards from his father's house. Besides the long hours at school, he had a private tutor, Thomas Young, of St. Andrews' University, and worked with insuperable industry, sitting up half the night, so that at fifteen he was fully ripe for academical training, and in 1625 entered as a pensioner of Christ's College, Cambridge. This school was removed to Hammersmith some twenty-five years ago, where it still carries on the great work begun by Dean Colet.

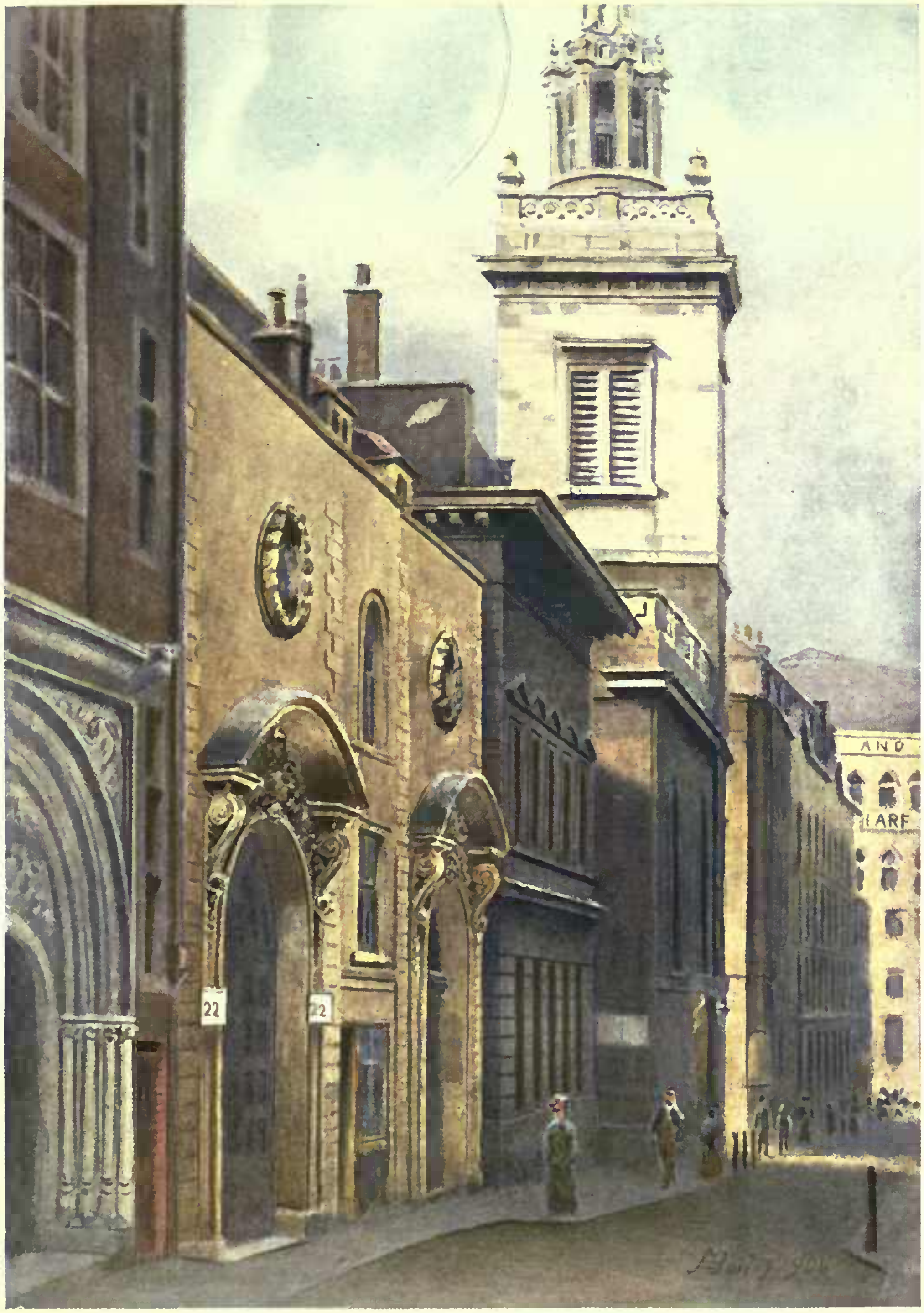
ST. MICHAEL ROYAL, COLLEGE HILL

In College Hill, west from Cannon Street Railway Station, is St. Michael Royal, the church where rests all that is left of Sir Richard Whittington.

His great name and many good deeds for the city of London were not enough to prevent his body being twice dug up in search of spoil, so that the man about whose name so many legends cling, was three times buried. A younger son of Sir W. Whittington of Pauntley in Gloucestershire, he was born about 1360, and came to London, where he became a mercer, and in 1392 was a member of the Mercers' Company. He was knighted by Henry V., and married Alice, a daughter of Sir Hugh FitzWarren, who died several years before him; there was no issue to inherit

PLATE XVI

ST. MICHAEL ROYAL, COLLEGE HILL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his wealth, and he died in the spring of 1423, aged about sixty-three years. His benefactions were greater and more widely spread than those of any other man of his time. Almost every citizen of wealth founded almshouses, or left money or land for some purpose bearing on the common good; and if all these funds had been carefully guarded, they would now have been of enormous value, but the greater part of them appear to have vanished entirely.

College Hill takes its name from the "college" founded there by Whittington. "This worthy man, Master Whittington, Alderman, and three times Mayor of London, did in his lifetime so goodly and vertuously dispose ye blessings of God given to him, which was the abundance of wealth and riches; that first and before all things, to shew himself mindful and thankful unto the mighty God, he erected one house of prayer to give praise and thanks to His holy name; which house he called Whittington College, situate near unto the Three Cranes of the Vintry, and in the same he placed a number of aged and poor men and women, whom he endowed both with house, fire, cloth, and weekly alms, as is not only to their great comforts, but also much to his praise and commendacion.

"This man also was so zealous yt he could not be idle, but of force compelled by God's holy spirit to be occupied in one good work or another. In so much that he builded of his own cost and charges a gate of London, now called Newgate, which in times past was but an ugly and loathsome place; and he builded more than half of the Hospital of St. Bartholomew in West Smithfield.

"In like manner he builded at his own proper costs the beautiful library of the Grey Friars in London, now called Christ's

Hospital, and he also did increase a great part of ye east end of the Guildhall in London, besides sundry other notable and worthy works done by him. . . . And now ye aldermen set before your eyes this beautiful glass of the life and doings of worthy Whittington, and be profitable to your country and benefit your city wherein God blesseth ye, that ye may live forever by fame, and not die with rebuke, shame and contempt, as men that live only to and for themselves, as in these later times too many of you do."

The oversight and government he committed to the Masters and Wardens of the Company of Mercers of London, for the good order of that most noble and goodly foundation.

The almshouses have vanished and the ground is turned to other uses ; parts of the vaults of the church were made into wine cellars, and remained with their dust-laden bottles, festooned with yard-long cobwebs, under College Street, until the beginning of this year.

The building next the church is the Mercers' School, built on the site of Whittington's almshouses in recent years. The building with the ornate carved doorways, known to the populace as " Whittington's House," probably is part of the house erected on College Hill by the third Duke of Buckingham when he sold York House, thus referred to in the satirical " Duke of Buckingham's Litany " :—

> "For purchasing in Dowgate, and selling in the Strand,
> Calling streets by our name when we have sold the land,
> *Libera nos Domine.*"

There were other almshouses in the vicinity. In 1378 John Philpot, Mayor of London, gave unto the city divers tenements called Philpot's lands, " to the entent that the city should pay weekly, forever, to thirteen poor people, every of them seven pence a week, and if any of them fortune to die, the Mayor for the time being to appoint one, and the Recorder another, to the rooms of them that be deceased."

In 1357 "Sir John Stodey, Lord Mayor, gave unto the Vintners of London all the quadrant wherein the Vintners' Hall now standeth, with tenements round about, from the lane called Stodey, his lane, to the lane now called Anker Lane, where is founded thirteen houses for thirteen poor people, which are there kept of charity rent free."

These old citizens were not afraid of unlucky numbers, and it has taken many years for men's minds to appreciate their wisdom in the matter of almshouses, but in this year of grace they seem to be slowly returning to it.

In Thames Street and the vicinity were many "great" houses —that of the Earl of Worcester; another owned by Lord Hastings, in the time of Richard III.; in Dowgate a house known as the Erbar (perhaps a Cockney spelling for "harbour" or "arbour") was held in 1341 by Geoffrey Scroop, and afterwards by several noblemen. Edward IV. gave it to his brother the Duke of Clarence; later it became the house of Sir Francis Drake, where he lived when resting from the perils of the sea and the Spaniards. Tower Royal marks the place of King Stephen's residence. This house stood opposite St. Antholin's in Budge Row; at the west end of the same church stood the house of William of Ipres, where the Duke of Lancaster was at dinner when the London citizens threatened to destroy the Savoy in 1377 because he had imprisoned one of their number. In later days the Duke of Ormond had a house in the same vicinity.

Up and down are many lanes, bearing curious old-world names, twining and curving as they did when only cart-roads leading to the various hythes and wharfs, and, as usually happens along the river-side, many taverns. Seamen and men of the water-side are proverbially thirsty folk, and in the days of Spanish galleons there was much to spend. But the space was all swept by the Fire, and there is not much of interest left above ground. St. James's, Garlickhithe (shown in the distance of No. 12), contains a monument to Richard Lion, merchant and sheriff of London, who was beheaded by Wat Tyler in Cheapside. St. Michael's, Crooked Lane, was the resting-place of Sir William Walworth; by license from Richard II. he enlarged the church and added eight chantries thereto to celebrate the divine offices for the King, for himself, and for his wife, Margaret, while living, and their souls when dead. London may confer many favours on its eminent citizens, but a permanent resting-place in the tomb is certainly not one of the things assured to them.

The name of one tavern is of considerable celebrity—"The Three Cranes" in the Vintry. Pepys mentions it several times, not in very complimentary terms. And after the battle of Worcester, when Charles II. and Lord Wilmot parted at Boscobel, each to make his way separately to London, trying to escape from their pursuers and gain a refuge on the Continent, this tavern was agreed on as the rendezvous where they were to inquire for each other by the name of Ashburnham.

The Vintry is a district where considerable fragments of the wine trade still continue—taking its name from a large warehouse for the storage of wine which, in early times, stood at the north-east corner of Three Crane Street and Thames Street; here, in

1357, Henry Picard, the Lord Mayor, gave a great feast to the Kings of England, Scotland, France, and Cyprus. In Stow's day wine was still very cheap, malmsey being sold at three halfpence a pint; the quality we must take for granted. The gradual rise in price since that time largely arises from the duties levied on its importation.

Here and there are fragments of churchyards, or a church tower left, but there is small room left for tradition among the swinging cranes and the waggon-cumbered streets. Commerce is king, and all other things have to go. Southwark Bridge, the "iron bridge" of "Little Dorrit," opened in 1819, though a mere modern among hoary antiquities, has nearly come to the end of its days, and will soon be pulled down and rebuilt. In St. Bennet's, Paul's Wharf, Inigo Jones was buried, being brought here from his lodgings in Somerset House, where he died.

Mr. Gomme, in his interesting compilation from the *Gentleman's Magazine*, quotes a curious story:—"14th *May*, 1660. Information was given to the Council of State, that several of their Majesties' goods were kept at Fontier's warehouse, near the Three Cranes, Thames Street, for the use of Mrs. Elizabeth Cromwell, wife of Oliver, sometimes called Protector. And the Council ordered that persons be appointed to view them; and seventeen carts load of rich house stuff was taken from thence and brought to Whitehall, from whence they were stolen!"

THE HERALDS' COLLEGE

The College of Arms was once the town house of the Earls of Derby; they previously had a house in Lothbury, which was of certain interest in connection with what is said to be the first instance of those charges of ritual murder brought against the Jewish people and which still arise on the European continent. This house had belonged to Isaac of Norwich, and the Jews there were charged with the crucifixion (one account says circumcision) of a Christian child. For this, most of the Jews in Norwich were killed and their houses pulled down, while the Jews in London, or certain of them, were committed to Newgate under enormous penalties. King John gave the house of Isaac to the Earl of Derby on the condition that he and his heirs were to serve the King and his successors at dinner, and all yearly festivals, with his head uncovered, without a cap, but with a garland of the breadth of his little finger.

The Earl who built the house here, married the mother of Henry VII., and Elizabeth of York was his guest during Richard's usurpation; and it is said, that as consideration for parting with this house to the Heralds, the Earl received the estate of Knowsley. The Heralds, having parted with their house in Thames Street, this house, described as on Bennett's Hill, was granted to them by Edward VI. in 1552. Destroyed by the Fire, it was begun to be rebuilt three years later, but funds were scarce. A commission obtained for the purpose of collecting subscriptions was coldly received, only £700 being obtained. Sir William Dugdale built the north-west corner at his own charge, and Sir Henry St. George, "Clarenceux," gave the profits of some "visitations," £530, (this sum would consist of fines exacted from people using heraldic insignia when not entitled to do so).

The part on the east and south sides was erected on a

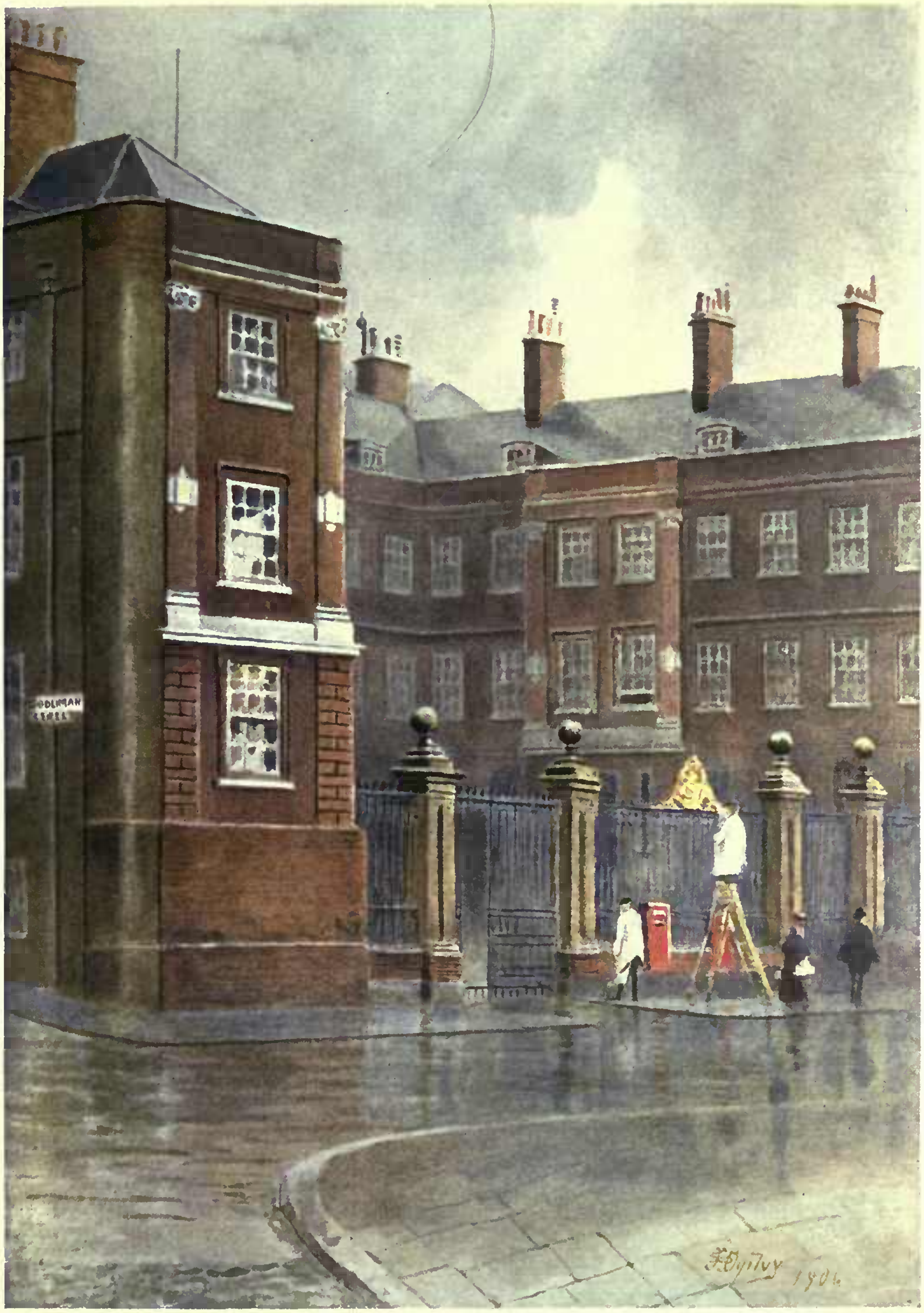
PLATE XVII

THE HERALDS' COLLEGE

[illegible] in connec[illegible] said to be the first [illegible] char[illegible] against the [illegible] and wh[illegible] continent. [illegible] beh[illegible] Jews there [illegible] with [illegible] circumcision) [illegible] child[illegible] [illegible] ir ho[illegible] [illegible] of [illegible]

[illegible] of [illegible] in [illegible] was [illegible] the purpose of collecting [illegible] £700 being obtained. [illegible] built [illegible] west corner at his own [illegible] ry St. George, "Clarenceux," gave the [illegible] tations, £[illegible] this sum would consist of [illegible] people using heraldic insignia when not entitled [illegible]

The [illegible] east and south sides was erected on a


GODLIMAN STREET
F. Ogilvy 1904

building lease, making the whole a quadrangle; it was finished in 1683, remaining thus until Queen Victoria Street was made, when one side was cut off, leaving the house as it is now.

There are many interesting relics in the building; some of them taken from the body of James IV. when slain at Flodden on that September evening when, in one hour's fighting, he lost his life and the lives of ten thousand of his men. His body was brought to London under rather peculiar circumstances. The Scots would not believe him dead, and Henry, "to blazon his death, obtained from the Pope permission to bury him in consecrated ground" (he had been married to Henry's sister, Margaret, and his going to war with England when under treaty of peace brought on him, automatically, a sentence of excommunication). How Henry carried it out is well known. Stow saw the body, wrapped in lead, lying in a lumber-room at Sheen, after the dissolution of the monasteries. The head was cut off, and came by devious ways to St. Alban's, Wood Street; where the body went, no man knows.

The Heralds' College cannot be called a handsome structure, except for the dignity given to it by age. A workman described it as the place "where they keep the stud book of the aristocracy," and the definition is, perhaps, fairly correct. The house occupied by Doctors' Commons before the Great Fire, was previously the house of the Blounts—Lords Mountjoy. When that was destroyed, the Doctors were granted Exeter House, the residence of Lord Burleigh, in the Strand, and there they remained until their own house was rebuilt, when they moved once more to St. Paul's.

Sir Charles Blount was the second son of Lord Mountjoy, and a student at the Inner Temple, where, at a public dinner, one day Queen Elizabeth noticed him, inquired his name, gave him her hand to kiss, and bade him remain at Court, to the huge disgust of Essex, who, at a tilting match at Westminster, where the Queen bound Blount's arm with a crimson ribbon, remarked that "every fool must have his favour." The result was a duel in which Essex was wounded, and Elizabeth, gratified that two such proper young men should have fallen out over her charms, commanded them to be friends; and in time they did become assured friends, although they remained rivals.

Blackfriars now has only memories of former greatness. Here was for centuries a great religious house. The religious orders had many liberties, and always tried to grasp a few more; disputes with the citizens were incessant, and the latter had no redress save by petition to the King. This they did in 1312, pointing out "that the citizens do not think it fair that persons of religious orders should shirk, as they did, their share of taxation for the fortifications which shelter them as well as those who had to pay for their protection." Previous to this the "Black Friars" had pulled down part of the city wall, and used the stones to build their convent, the citizens being ordered to build themselves another and longer wall, to include and protect the conventual buildings.

Yet some individual friars were popular. In 1350, the "black death" having carried off half of the population, the Mayor and Aldermen petitioned Pope Clement VI. that Brother John de Wrotheyn, a "friar preacher," and he only, might be empowered to grant absolution in the city.

In these years, 1349–50, the plague ravaged the city so, that over and above those buried in the churches and churchyards, more than 50,000 were buried near the Charterhouse. It always smouldered, breaking out with violence every few years. Another great pestilence was in 1562, when the soldiers under the Earl of Warwick, besieged by the French at Newhaven, were stricken with the plague, and many of them returning to England carried the infection with them. "The infection marvellously increased in sundry parts, but chiefly in the City of London, so that there died in the city and suburbs, containing 108 parishes, from the 1st day of April unto the last day of November following, 23,660 persons. At the first entrance of the plague into the city, the Mayor and his brethren took order that all such houses as were infected therewith, should have a headless cross, coloured *blue*, with this writing under the foot of the same, 'Per Signum Tau,' set over the street door; but these crosses increased so sore, and the citizens were crossed away so fast by death, that at length they were fain to leave their crosses and refer ye matter to God's merciful hand."

"This year because of the plague no Michaelmas term was kept, and Parliament was prorogued unto October 1564. By reason of the plague there was no Mayor's feast at the Guildhall, and the Mayor took his oath at the Tower Gate, 1563. And yet once again for fear of the plague (although God be praised it was very well ceased) Hilary term was kept at Herford Castle, beside the town of Ware, where was both single cheer with double cost and worse lodging with no less charge."

"The aforesaid plague, by the great favour and mercy of Almighty God, was very well stayed in London; Easter term and

Midsomer term was kept at Westminster as before it had been accustomed." But again in 1569, "This year there was no Mayor's feast at the Guildhall because of the plague, for the week wherein he took his oath, there died in the city 51 accounted to die of the plague."

Even after the dissolution of the monasteries, the inhabitants of Blackfriars resisted the jurisdiction of the city until 1735, when an action decided in favour of the City Chamberlain brought the district into the city bounds.

In the reign of Elizabeth it became a place much inhabited by people of fashion, among others by Lord Herbert, son of the fourth Earl of Worcester; his house, the Queen, in 1600, honoured with her presence, on the occasion of his marriage with the daughter of John Russell. The Queen was met at the water-side by the bride, and was carried to the house in a "litter" by six knights. She dined there, and supped with Lord Cobham, who resided near by. Here she took part in what was the last of her merrymakings, for then Essex was in prison and her heart was ill at ease.

There was a memorable "masque" of eight ladies and a strange "daunce," new invented; "each lady had a skirt of cloth of silver, a rich waistcoat wrought with silks and gold and silver, a mantell of carnacion taffete, cast under the arms, and their hair loose about their shoulders, curiously knotted and interlaced. Mrs. Fitton led; the masquers chose eight ladies more to 'daunce' the measure. Mrs. Fitton went to the Queen and wooed her daunce. Her Majesty asked her what she was: 'Affection,' she replied. 'Affection,' said the Queen, 'is false.' Yet her Majesty rose up and 'daunced.'"

After Elizabeth's death memorials were placed in various churches in London. That in the church of Blackfriars may serve as a type, being no more effusive than the others.

SACRED TO MEMORY

Religion to its primitive simplicity restored. Peace thoroughly settled. Coins to the true value refined. Rebellion at home extinguished. France, near ruine by intestine mischiefs, relieved. Netherlands supported. Spaines Armada vanquished. Ireland, with Spaniards expulsion and Traitors correction, quieted. Both Universities Revenues by a law of provision exceedingly augmented. Finally, all England enriched and 45 years prudently governed.

ELIZABETH, A QUEEN,

a Conqueress, Triumpher, the most devoted to Piety, the most happy, after seventy years of her life, quietly by Death departed. Unto Elizabeth, Queen of England, France, and Ireland, daughter of Henry VIII., grandchild to Henry VII., great-grandchild to Edward IV. The mother of this, her country, the Nurse of Religion and Learning. For perfect skill in very many languages, for glorious endowments, as well of mind as Body, and for Regal Virtues beyond her Sex.

She $\left\{\begin{matrix}\text{began}\\ \text{ended}\end{matrix}\right\}$ her Reign $\left\{\begin{matrix}\text{November 17, 1558}\\ \text{March 24, 1602}\end{matrix}\right.$

I have fought a good fight, &c.

Another effusion, at St. Andrew under Hill, is quoted by Brayley.

Among others who were buried in this church, long entirely swept away, were Margaret, Queen of Scots; the hearts of Eleanor, wife of Edward I., and her son, John, Duke of Cornwall; James, King of Spain; and the hearts of John and Margaret Vallance.

The Black Friars enjoyed a reputation of peculiar sanctity, hence the wish of many to have even a part of their bodies buried there. King John desired to be buried in the robes of the order, expecting that their virtue would help him in the reckoning beyond the tomb.

In 1523, Henry VIII., who followed the example of his father, and summoned Parliament as seldom as possible, was by his necessity compelled to summon a Parliament to Black Friars, when, by the influence of the Court, Sir Thomas More was chosen Speaker. The Cardinal demanded the sum of £800,000, and proposed to raise that by a property tax of twenty per cent. The Commons made no answer, although Wolsey called several by name, till, losing patience, he exclaimed, "Masters, unless it be the manner of your House (as very likely it may) by your Speaker only in such cases to express your mind, here is without doubt a most marvellous silence." Sir Thomas More, bending the knee, replied, they felt abashed in the presence of so great a personage; but, according to their ancient liberties, they were not bound to make an answer. After his departure they agreed to a tax of five per cent. Afterwards the Cardinal said, "Would to God, Master More, you had been at Rome when I made you Speaker." "So would I too, my Lord."

Famous residents here include Cornelius Janssens; Vandyck from 1632 till his death in 1641; his daughter was born here, and christened in St. Anne's Church. Ben Jonson was living here in 1607, and Carr, Earl of Somerset, and his Countess, the divorced wife of the Earl of Essex, were living here when Sir Thomas Overbury was poisoned in the Tower in 1613.

The making of the bridge, in 1769, covering over the Fleet, and making of new streets have left nothing but memories of the district. Probably the most tragic occurrence in Blackfriars was the terrible accident long known as the "Black Vespers," when, of three hundred persons assembled in the house of the French Ambassador, Count de Tillier, for the purpose of celebrating Mass, nearly a hundred were killed by the collapse of the floor. By the Catholics it was attributed to a conspiracy of the Protestants ; while *they* said, it was "God's judgment on the idolaters."

Ludgate, of which the only fragment remaining is the statue of Queen Elizabeth now on the front of St. Dunstan's, Fleet Street, was, like other gates of London, long used as a prison. A chapel was added to it by Sir Stephen Foster, "on a very romantic occasion." He was confined there when a young man, a handsome young fellow, and, while taking his turn of begging at the grate, he was accosted by a rich widow, who asked what sum would purchase his liberty ? The amount was £20, and the lady paid the money down, took him into her service, and afterwards married him. He must have been cheap at the money, for he rose to be Lord Mayor in 1454 ; when he erected the chapel, with an inscription, in honour of himself and his wife Agnes, on a copper plate on the wall. It read :—

> "Devout soules that pass this way
> For Stephen Foster, late Maior, heartily pray,
> And Dame Agnes his spouse, to God consecrate,
> That of pitie this house made for Londoners in Ludgate,
> So that for lodging and water, prisoners here nought pay,
> As their keepers all shall answer at dreadful Doomes day."

"These 'criers' or beggars were six in number, two whereof daily beg at the grates ; he at the grate is allowed one fourth of what is given ; he at the Blackfriars side, a moiety of what is given there."

There was a gift by Nell Gwyn, a dole of bread, distributed every ninth week : this dole of Nelly's could not have lasted very long, as the Fire destroyed the gate, and it was not again used as a prison, although some considerable part stood until 1760, when it is said to have been finally demolished.

Ludgate gave the conclusion to Wyatt's rebellion ; a rising against the proposed marriage of Mary to Philip of Spain. In this matter Sir Thomas Wyatt was the catspaw of the Earl of Devonshire. He assembled a body of men in Rochester Castle and marched to Southwark. The Lord Mayor called a meeting of the citizens, and Mary, with her sceptre in her hand, accompanied by her suite, entered the Guildhall, and besought the aid of the city. Next morning twenty thousand men had enrolled for the protection of the city. The batteries of the Tower compelled Wyatt to leave Southwark, and as all the bridges had been destroyed he had to cross the river at Kingston, and so arrived at Ludgate too late for aid from other conspirators. At Ludgate he knocked and demanded admittance, "for the Queen had granted all his petitions." "Avaunt, traitor!" said the voice of Lord William Howard ; "thou shalt have no entrance here." Disappointed, he retraced his steps as if lost in thought till opposite the Bel Savage Inn, and after a little, with forty companions, fought his way back to Temple Bar. But whichever way he turned there were soldiers ; and after Norroy King-at-arms advised him to spare the blood of his friends, he threw away his sword and yielded to Sir Maurice Berkely, who carried him, first to court, and then to the Tower, where he was soon joined by his fellow-conspirators. The common men were hanged to the number of fifty in London, a few in Kent ; four hundred were led with halters round their necks to the palace and pardoned by Mary ; of those in the Tower five were condemned, and four suffered, viz. the Duke of Suffolk, Lord Thomas Grey, William Thomas, and Wyatt himself. The Princess Elizabeth was suspected of complicity in this affair, and was brought to London from Ashbridge in a litter, she being unwell. She was sent to the Tower, which filled her with terror. Protesting her innocence she wrote, " As for the traitor Wyat, he might paraventur writ me a lettar, but on my faithe I never received any from him ; " while, as to a letter sent to the French king, " I pray God confound me eternally if I ever sent him word, message, token, or lettar by any menes." After a short period of detention in the Tower she was removed to Woodstock.

ST. PAUL'S

From almost every street around, St. Paul's and its dome broods over the smaller works of men—the stone-work white as snow, where it faces the prevailing winds and rains ; or austere in its sooty dignity. Many schemes are propounded from time to time with the object of cleaning all the stone-work, but these in general have more zeal than knowledge ; the authors of them seem to believe that it is a mere question of removing soot, but beyond that, they ought to know that certain " beds " of Portland stone, when exposed to the weather, exude a treacly glair, which, even where there is no soot, sometimes acquires a colour approaching crimson. It can be studied at Reforne Church, Portland, which is absolutely exposed to all weathers. This glair renders the stone weather-proof, and could not be removed without serious injury to the building. In London, with the added carbon, it assumes a purply black ; but it is not a mere accident that renders one stone grey and another black on the sheltered sides of city churches; it merely shows that the stones come from different layers, maybe in the same quarry, and if this varnish were removed it is probable that the unprotected stone would "weather" at a much quicker rate. What an immensity of labour must have been required to transport the stone for St. Paul's and all Wren's city churches, without modern cranes and appliances, from Portland Island to London, even though it was hewn into shape there—a method we are inclined to think quite modern; but evidence of the practice by Wren may be seen in various segments of columns still lying rough hewn under the east cliff, where the "King's Quarry," from which all this stone came, was lately re-opened.

In the iron screen round the churchyard we see the last large employment of south country iron, before the Black Country moved from what now seem idyllic scenes to the Midlands and the coalfields.

St. Paul's has had a long and varied history since the Romans had a temple there; and in the hazy times of Dunwallo, a son of Brut, it is said, "In London, then called Troy, he builded a great temple, which some suppose to be St. Paul's, and was buried there." In the twelfth year of the reign of William the Conqueror, "was holden a great synod of the clergy of the land at St. Paul's Church in London; where, among many other things ordeyned for the rule of the church in England, dyvers Bishoppes seas were translated from one place to another, as Selwye to Chichester, Kyzton to Exeter, Welles to Bath, Sherborne to Sarisbury, Dorchester to Lyncolne, and the sea of Lichfield to Chester."

The church suffered much and often from fire. In 1136,

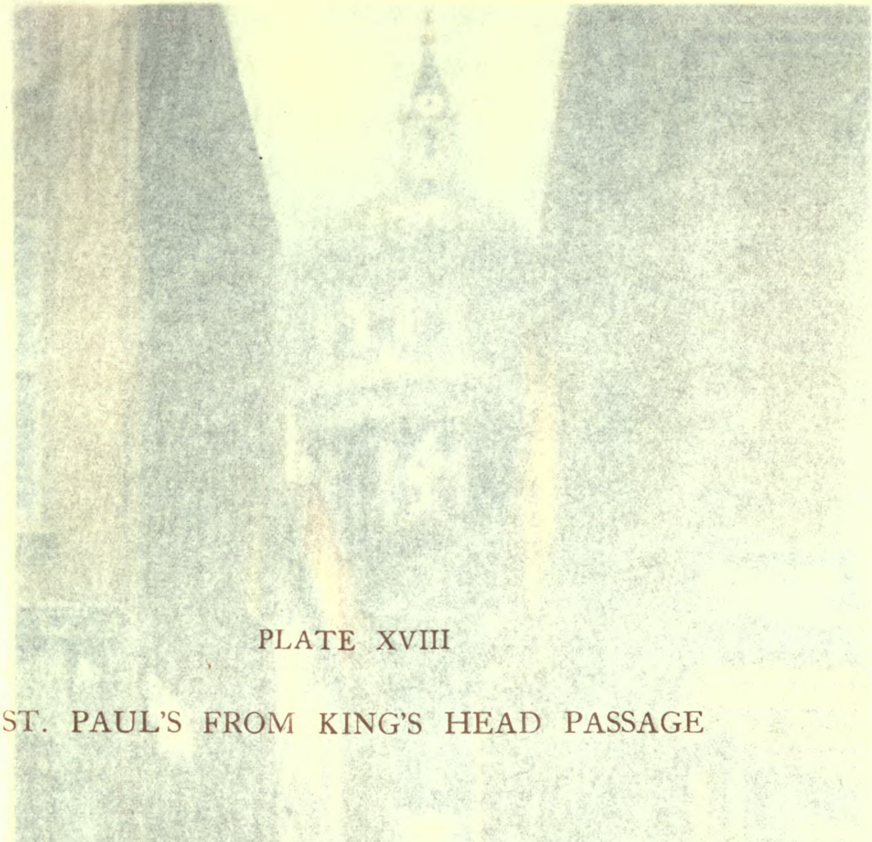
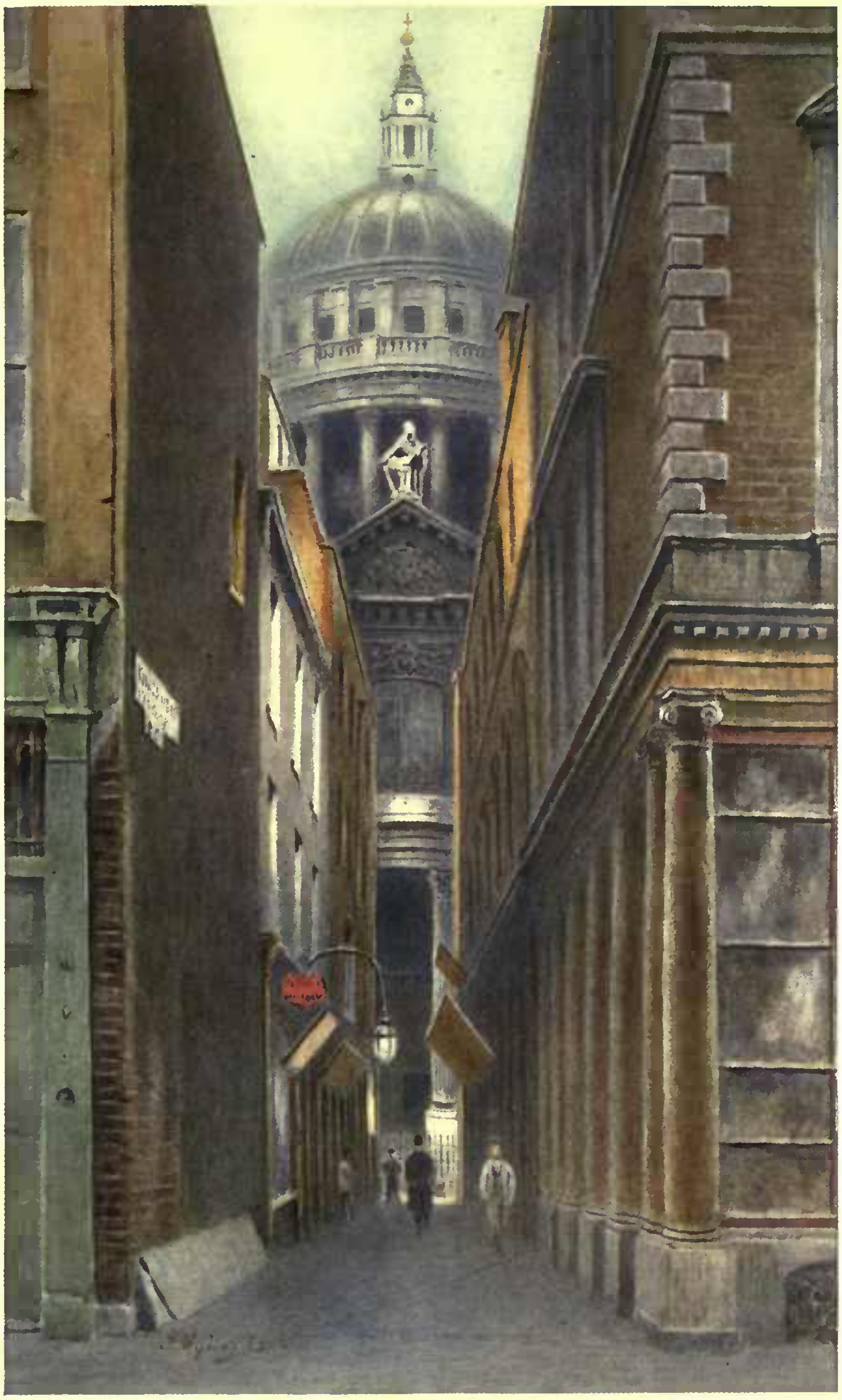


PLATE XVIII

ST. PAUL'S FROM KING'S HEAD PASSAGE



"St. Paul's Church was brent by fier; yt began at London Bridge, and continued burning to the Danes' Church, now called St. Clement's, about Temple Bar." In 1442 the steeple was set on fire by lightning, "and at last quenched by the labour and great diligence of many men." In June 1561, "a terrible tempest and lightning did much harm to St. Paul's Church, which was set on fire and first kindeleth at the top of the steeple, which was 200 feet high from the battlements of the stone-work, and burned downward so terribly and so vehemently that within less space than three hours the steeple and four great roofs were burnt and the timber of the nether aisles was utterly consumed and burnt to ashes, to the great terror and fear of all beholders.

"The Queen's Majestie being much grieved for the loss of so beautiful a monument, directed her highness' letters to the Mayor, willing him to assemble the citizens to take some order for special aid for the repairing again of the said monument. She gave in gold 1000 mark, and a warrant to take timber out of Her Majesty's woods 1000 loads; the citizens granted three fifteenths, the clergy of the province of Canterbury one sixtieth of their benefices; the clergy of London three tenths. Within one month following the burning, the four great roofs were covered with boards, and before the year was ended all the side aisles of the church were made and framed new and main timber and covered with lead; the same year the great roof of the west end was framed and made of new and great timber in Yorkshire, brought to London by sea, set up and covered with lead; the whole roof of the east end was made in Yorkshire, and brought to London by sea, yet by estimation of wise men 10,000 pounds more than is granted will not perfect and finish the church and steeple in such sort as it was before the burning thereof; which for the beautifying of the city were well to be wished."

This was succeeded by the Gothic cathedral designed by Inigo Jones, which was consumed in the Great Fire of 1666, giving Sir Christopher Wren his great opportunity, which he so worthily used in building the cathedral we now see. It was built in thirty-five years under one architect, one master mason (Mr. Strong), and one bishop (Dr. Henry Compton).

The dignity of the great mass is beyond question, yet it always seems to strike those who look on it for the first time as small, compared with what they expected; this feeling dies away on each repeated visit, and ends by giving the impression of a mountain of stone. The cathedral and space surrounding it, known as St. Paul's Churchyard, have witnessed many strange sights; meetings of the citizens, preachings at Paul's Cross, proclamations, riots, and executions. The body of Richard II., killed at Pontefract, and carried bare-faced all the way to the Tower of London "so that all men might see he was dead," was exposed here, "and from ye Tower he was brought through ye citie of London, and set down in St. Paul's church bare-faced, and there 'stode' eleven days that men might see him, and from thence carried to Langley, and was there buried in the house of Freres."

Only one coronation is recorded, namely, the re-coronation of Henry VI. after his nine years' confinement in the Tower by Edward IV. The Earl of Warwick bore his train and the Earl of Oxford his sword—this was in October; on the 10th March following, Edward returned, captured Henry in the Bishop's house at St. Paul's, and sent him to the Tower once more; then assembling a great army proceeded to Gladmore Heath, near Barnet, where he defeated his supporters, under the Earl of Warwick, with great slaughter. In 1529 the Bishop of London caused a great many New Testaments translated by William Tyndale to be burned in Paul's Churchyard. In February 1538, three servants of Prince Edward—John Jones, John Potter, and William Mannering—were hanged in the Prince's liveries, on the south side of St. Paul's, for killing Roger Chalmleye, Esqr., in the same place. In 1570 one John Felton, a respectable Catholic citizen of Southwark, for posting a Bull by the Bishop of Rome upon the Bishop of London's gate beside the west door of St. Paul's, was hanged, dismembered, disembowelled, his members and bowels burnt, beheaded and quartered, right before the Bishop's gate; his head set on London Bridge, and his four quarters on the city gates. It is difficult to see how they could have done any more to him.

The history of the present cathedral, its tombs, and the illustrious dead that lie there, are of common knowledge.

Paul's Cross stood at the east end of the church. The site is partially covered by the present building. When Henry VIII. was qualifying for his title of Defender of the Faith, by his argument with Luther—who stigmatised the King as a fool and an ass, a blasphemer and a liar—Wolsey, attended by other prelates and ambassadors, proceeded to Paul's Cross. The Bishop of Rochester preached, and the works of Luther were burnt in the presence of the people, and it was here that Elizabeth Barton, a foolish, epileptic young woman, who had taken to prophecy, was, with several priests, condemned by the Star Chamber to do penance and confess her impostures, before being taken back to prison and executed at Tyburn. This was the first episode in the downfall of Fisher and More. They were both accused of misprision of treason because they had heard the ravings of this young woman and had not informed the King. Fisher was put under attainder and fined £300. More had ceased to be Chancellor, and was now allowed to retire from the Council. Sir Thomas Audeley got his place, and More retired to Chelsea, but in a fortnight was summoned to Lambeth and committed to the Tower, where Fisher, in his seventy-seventh year, was reduced to such a state of destitution, that he was compelled to solicit from Henry clothes to cover his nakedness, while More was supported by the charity of friends, conveyed to him by his daughter Margaret, who watched and tended her father to the end—on June 1, 1535, when he was brought to trial at Westminster, having to walk thither, clothed in a coarse, woollen gown, and supporting his feeble steps with a staff, to stand a long and tedious trial, and after condemnation walk back to the Tower. It is some two and a half miles each way. It is little wonder that his daughter twice broke through the guards to fold him in her arms and help him a little on his way. When told that the King, in his mercy, had commuted his punishment to beheading, "God preserve all my friends from such favours," he replied.

A tumult at Paul's Cross took place in 1533, when Bourne, one of the royal chaplains, was preaching, and in the course of his sermon made some remarks on late innovations. "Pull him down," said a voice in the crowd, and a dagger violently thrown struck one of the columns of the pulpit. Bourne fled for his life into St. Paul's Church, protected by Bradford and Rogers, two preachers who later came to the fire at Smithfield.

The Sunday after the coronation of Mary, the Papal legate, Cardinal Pole, entered London at the invitation of the citizens. Bishop Gardiner preached at Paul's Cross a sermon in which he bitterly lamented his conduct under the late King; and exhorted all who had fallen, through his means or in his company, to rise with him and seek the unity of the Catholic Church. At the south-west angle of St. Paul's stood the Church of St. Gregory; this was not rebuilt after the fire. One account says that this was the church where the body of St. Edmund was brought in 1010, remaining there for three years. On the north, towards Newgate Street, is a maze of narrow streets and alleys largely rebuilt in recent times, but still containing a fair proportion of seventeenth-century buildings; at the eastern end "the boy of Panyer's Alley" still keeps watch on the city's highest ground; towards the west Warwick Lane marks the site of the town house of the "King-maker." It was at the Bell Inn in this street that Archbishop Leighton died; having his desire that he should die at an inn "like a pilgrim going home, to whom all this world was as an inn," leaving his well-chosen library to the diocese of Dunblane, "that country being ill-provided with books." This good man's father, a physician, wrote a tract, "Sion's Plea against Prelacie," in 1628; two years afterwards, for this, he was publicly whipped at Westminster, set in the pillory, one side of his nose slit, one ear cut off, one cheek branded, with a hot iron, S. S. (Sower of Sedition), the whole to be repeated on the other side of his face the following week in Cheapside, to be fined £10,000, and to be perpetually imprisoned in the Fleet, where he remained till released by the Long Parliament, eleven years after.

A view of St. Paul's from Queen's Head Passage is given; here, on the west side, stood Dolly's Chop House. It was No. 8; a famous tavern kept by Richard Tarleton, a stage clown of Queen Elizabeth's time. The tavern was known as "The Queen's Head." It is often mentioned under its later name in the literature of the eighteenth and nineteenth centuries; by Carey, in "Polly Peachum," in "Humphry Clinker," and it preserved its vogue down to Macaulay's day. Gainsborough painted a portrait of the cook.

THE RIVER FLEET

The Fleet formed the western boundary of the city, tidal, as far as Holborn Bridge, and carried barges of considerable burthen. There were drawbridges in London Bridge, so that sea-going ships could pass and discharge at the mouth of this river; over it were four stone bridges, and there were extensive quays; it received much of the drainage, and was scoured and kept open at vast expense. In 1606, £28,000 was spent for that purpose alone; but finally becoming an unbearable nuisance it was covered over, and made into a sewer.

As early as 1543, by an Act of Parliament, power was given to the city to bring water to the conduits from Hampstead Heath, St. Mary-le-Bone, Hackney, and Muswell Hill, and to indemnify the owners of lands for damages in making the watercourses. As the city continued to grow, in spite of the many restrictions

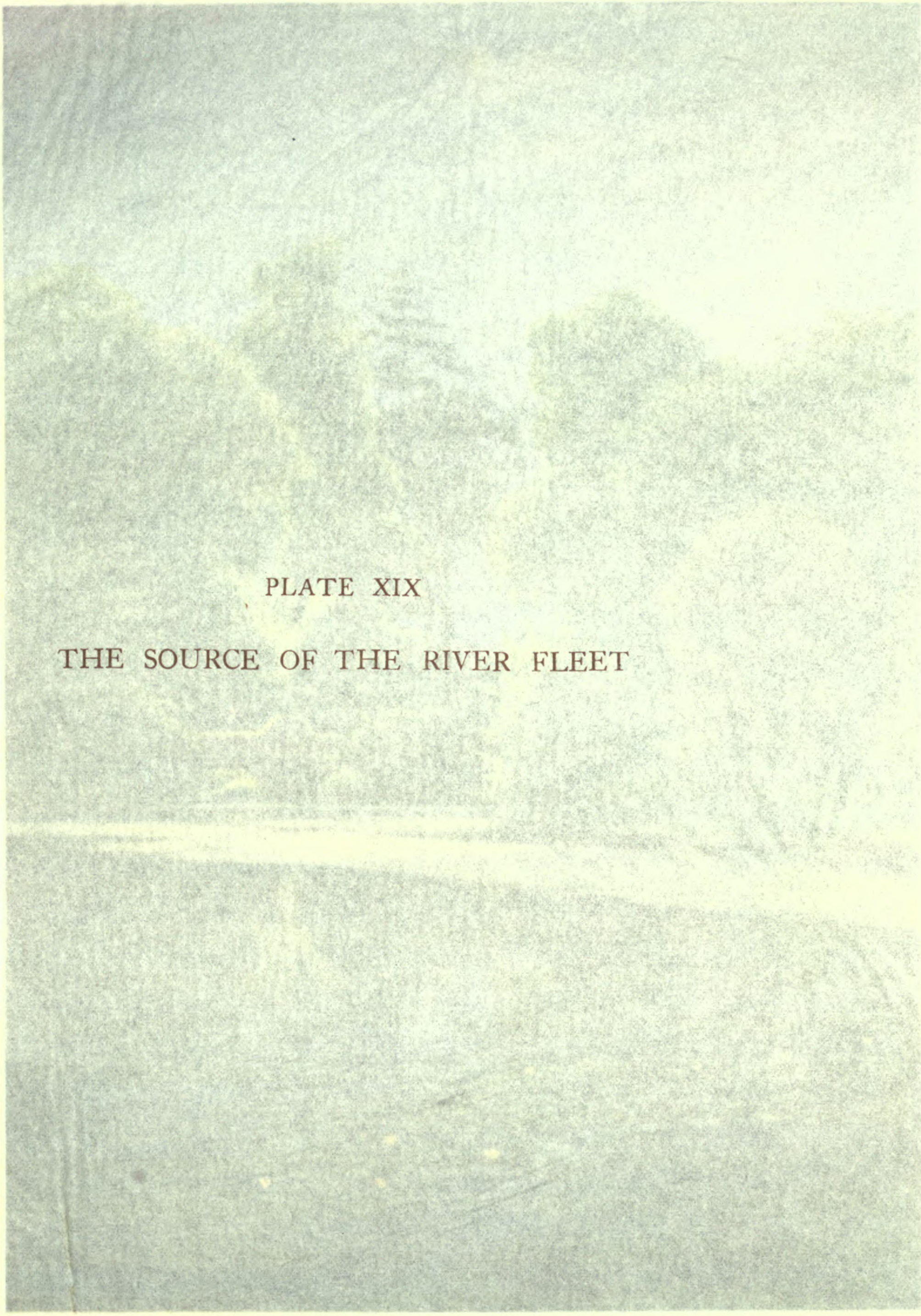
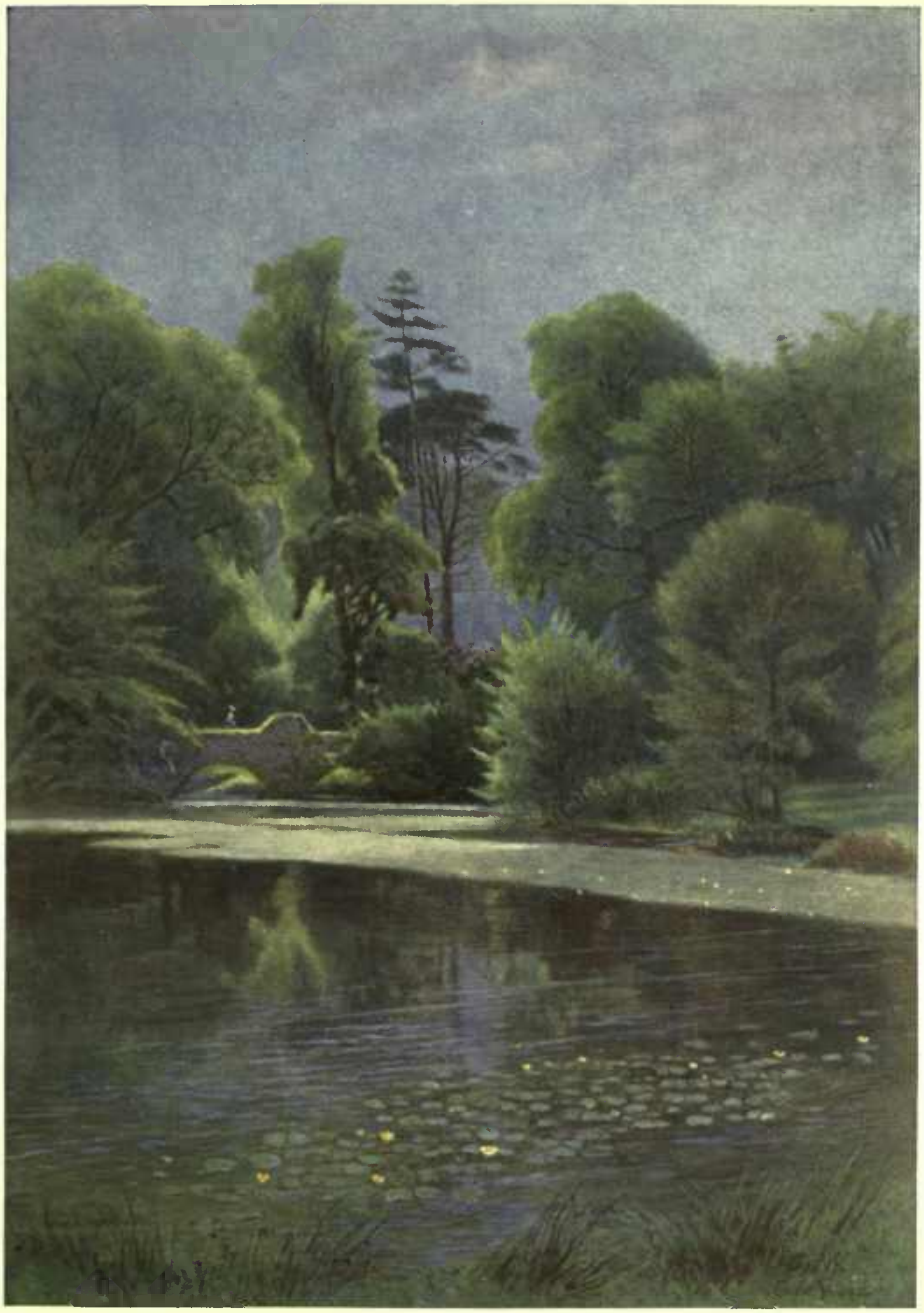


PLATE XIX

THE SOURCE OF THE RIVER FLEET



on the building of new houses, every brook and pond was annexed to the water-supply, but in vain. Elizabeth issued an order that "The citie of London, the suburbs and confines, do increase daily by access of people in such ample sort as thereby many inconveniences are seen already . . . where there are such multitudes of people brought to inhabit in small rooms, whereof great part are seen very poor, yea such as live by begging and worse means, and they, heaped up together and in sort smothered with many families of children and servants in one house or small tenement, it must needs follow, if any plague or popular sickness should by God's permission enter amongst those multitudes, that the same would not only spread itself and invade the whole city and confines," &c.

"For remedy whereof as time may now serve, the Mayor and Council shall see that they desist and forbear from any new buildings or tenements within three miles of the gates of the city. All persons who attempt the contrary, all manner of workmen, shall be committed to close prison, without bail, until they give bonds on reasonable sums of money; all manner of stuff brought to the place for new buildings shall be converted and employed for the public use." There were many edicts afterwards, enforced with great severity for a time, but all failing in their object. The Fleet and other springs at Hampstead were, late in the eighteenth century, collected into a chain of ponds and brought to London in two pipes; this supply is now used for washing the streets. It could never have been good water, being strongly impregnated with iron.

The source of the Fleet is in private grounds, and is probably as little altered in all the years as anything pertaining to

London. It is just beyond the bridge shown in the drawing (No. 19).

This bit of forest land, known as Caen Wood (possibly taking its name from the monkish builder from that city), has fine oaks and beeches, and the badger still has his "holt" among the tangle of bracken, bramble, and age-long undergrowth ; it is the finest piece of old woodland near London. The pond shown in the drawing is the first of the chain, which extends down the valley between Highgate and Hampstead, and into these all the springs and surface water on both sides are gathered. This wood had its part in history, as being for a time the shelter of that curious band of fanatics known as Fifth Monarchy men. These men, dissatisfied with the Restoration, assembled in a meeting-house in Coleman Street, whence, led by their preacher, Venner, a cooper, they marched to St. Paul's Churchyard, declaring for the personal reign of Jesus Christ and that all oaths and monarchies were illegal. They numbered fifty or sixty, and killed a man who declared for King Charles. The Mayor and trainbands followed them in a game of hide-and-seek, varied by occasional homicide, out at one gate and back by another ; finally they came to Caen Wood, where they reposed themselves. They were chased, and certain of them arrested here on the following day ; but on the day afterwards, with some additions to their ranks, they left their harbourage and marched on the city. In Wood Street there was a small battle, in which Venner was wounded and two other preachers killed. They retreated through Cripplegate and dispersed : twenty troopers were killed, and several of the trainbands, while of themselves twenty were killed, fourteen captured, and of these eleven were hanged. So ended the only purely religious rising of that time in England.

Farringdon Memorial Hall stands on the site of the Fleet Prison, notorious as a place of confinement, and the precincts for the irregular marriages celebrated there.

Pennant says: "Walking along the street, in my youth, on the side next the prison, I have often been tempted by the question, 'Will you be pleased to walk in and be married?' Along this most lawless space was hung up the frequent sign of a male and female hand conjoined, with 'Marriages performed within' written beneath. A dirty fellow invited you in, the parson was seen walking before his shop, a squalid profligate figure, clad in a tattered plaid night-gown, with a fiery face, and ready to couple you for a dram of gin or roll of tobacco."

The prison lives for us in the pages of Dickens, and descriptions abound in other writings. For centuries, most of the writers had, at one time or other, made the acquaintance of its interior, and they were able to describe it intimately. After the Fleet was covered in, the space became a market-place for a time, and all semblance of its olden days has been swept away.

A winding lane leads up into the "Old Bailey," Sea Coal Lane recalling the days of shipping and sea-borne coal. Somewhere in the lane stood the Inn of Chancery which, when removed, became the "New Inn" in Wych Street; its position here had become remote from lawyers' haunts, and the house had decayed.

NEWGATE PRISON

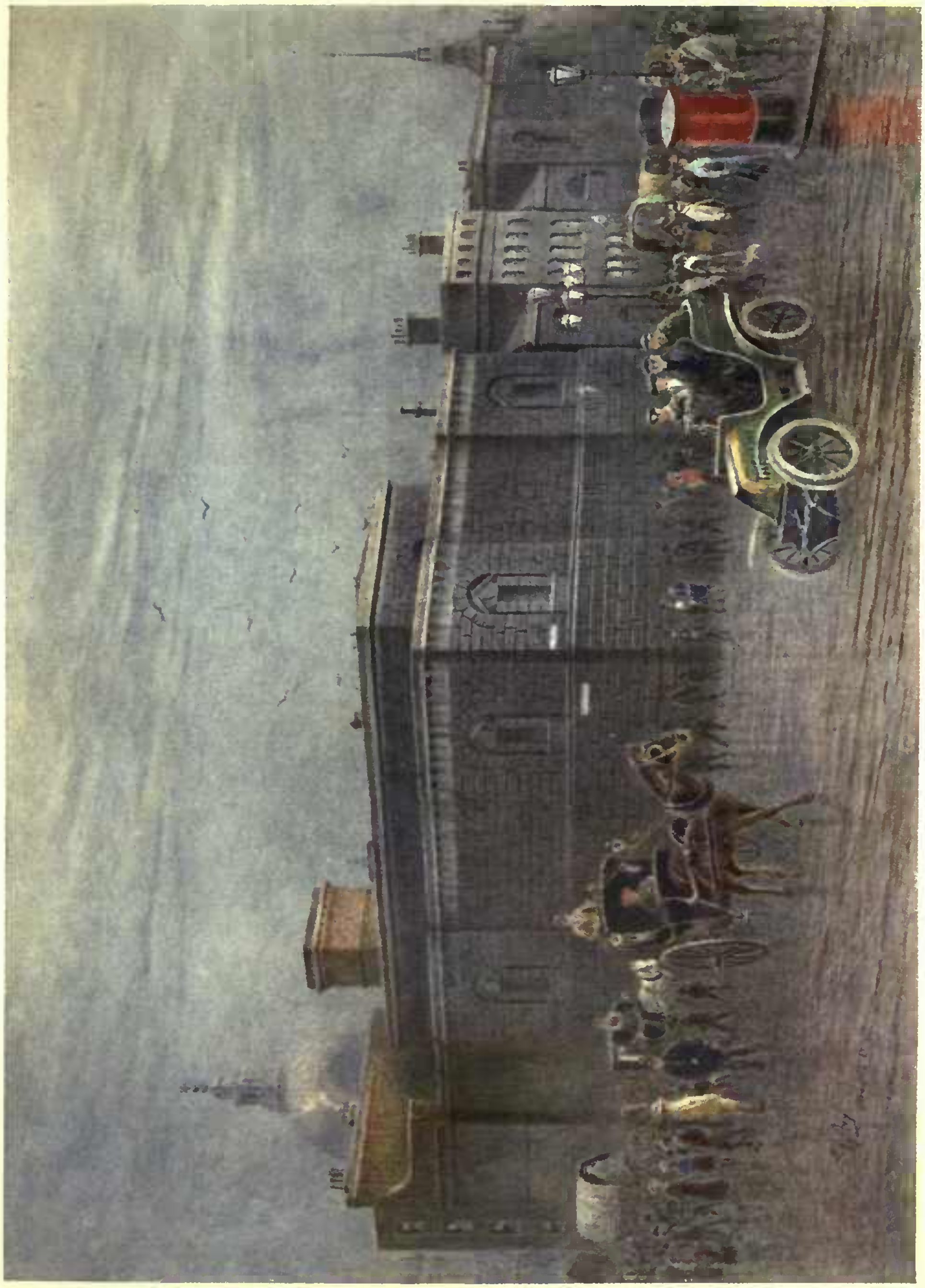
Coming into the "Old Bailey," we are, or rather were, confronted with Newgate Prison and the Sessions House, black, gaunt, and grim; it, certainly, of all the buildings of London, looked its part. No one could mistake its purpose, and withal it had a dignity that seems lacking in the new building; perhaps time and London smoke will add that in the course of years. No trace remains of Green Arbour Court, where Goldsmith lived, nor of the house which the Sidneys had here, before their removal to Leicester Fields. The prison and the Church of St. Sepulchre are the two features of the scene.

The church, dedicated to the Holy Sepulchre in Jerusalem, was rebuilt in the reign of Henry VI. or Edward IV. Popham, Chancellor of Normandy, was one of its great benefactors. Restored after the Great Fire, when the nave and chancel were much injured; the tower and porch escaped, but both have since been worked upon.

In the church are buried Roger Ascham, tutor to Queen Elizabeth; Sir Robert Peake, who in the Civil War held Basing House for Charles I.; and Captain John Smith, "who perhaps underwent more romantic adventures, and deeds of arms, than any man who ever existed, rested here, in 1631, from his turmoils. I refer to his history for his wonderful acts of chivalry, for the kindness he experienced among the Turks, from the beauteous lady 'Tragebysonda,' the charitable lady 'Calamata,' and the blessed 'Pochahontas,' the great King of Virginia's daughter." The learned historian seems inclined to poke fun

PLATE XX

NEWGATE PRISON



at some of Captain Smith's adventures. Certainly his sweethearts had very long names. The story of Pocahontas had some foundation; that lady did come to England, and after a brief experience was laid to rest at Greenwich. One kind-hearted donor, also a Smith, left £36 by the year to this church, "to help poor maids to husbands, and to put poor children apprentice." One can easily understand how the latter could be applied, but the first is rather puzzling. John Rogers, the vicar, was one of the first victims at Smithfield in Mary's reign.

Newgate, as a prison, is of very ancient date; the first of the name, succeeding one of Roman times, is supposed by John Stow to have been erected between 1108 and 1128, when Richard Beauveyes, Bishop of London, enlarging the precincts of St. Paul's when rebuilding that church, after it was burned in 1086, closed the way by Ludgate. There was no other way out of the city westward, except by ways round about and dangerous to horse and man: this gate was made, and retained its title to the last.

"The gate hath been a prison for felons and other offenders since the reign of King John, and for persons of rank, long before the Tower was used for that purpose." In 1218 King Henry III. called on the Sheriffs of London to repair the gate. In 1241 the Jews of Norwich (this seems to mean all of them) were hanged for "circumcising" a Christian child; their house pulled down and destroyed; and Aaron the son of Abraham, a Jew of London, with several more of his people, were sentenced to pay 20,000 marks at two payments within a year, or be kept perpetual prisoners in Newgate (thus making the community responsible for its members).

In 1255, John Offerem, a prisoner who had killed a prior related to the Queen, made his escape out of Newgate. King Henry III. was much displeased thereat, and called on the Mayor and Sheriffs to justify themselves, "for though they had given leave to imprison the offender in the jail of Newgate, yet they had failed to see him safely kept." To make them more careful, he sent them all to the Tower for a month, and fined the city 3000 marks. In 1326, Robert Baldock, the King's Chancellor, was put into Newgate, and ended his days there.

In 1327, Sir John Poultney gave four marks for the relief of the prisoners; in 1383, Sir William Walworth gave somewhat for the same purpose.

In 1414, the jailors of Newgate and Ludgate died of jail fever, and sixty-four prisoners in Newgate shared the same fate.

In 1422, Henry VII. gave leave to John Coventre, Jenken Carpenter, and William Grove, executors of Richard Whittington, to re-edify the jail, with funds left by him for that purpose.

Thomas Knowles, Mayor of London, by licence of Reynold, Prior of St. Bartholomew, and John Wakering, Master of the Hospital, conveyed the waste of water at the cistern near the common fountain of the Chapel of St. Nicholas, to the jails of Newgate and Ludgate, for the relief of the prisoners.

"In 1457, a great fray was in the north country between Sir Thomas Percy, Lord Egremond, and the Earl of Salisbury's sons, in which many were maimed and slain. Lord Egremond being taken, was, by the King's Council, found very much in fault, and condemned in great sums of money, meanwhile to be kept in Newgate.

"Not long after, Egremond and Sir Richard Percy, his brother, broke out in the night, and went to the King. Other prisoners took the 'leads' from the gates, and defended it long against the sheriffs and officers, but finally all submitted and were laid in irons."

A list of donations to the prison (little food was supplied by the authorities) range from £10 by Sir Thomas Gresham to ¾d. by James Smith, a fisherman; 17 stones of beef and five dozen bread from the Ironmongers' Company, per Margaret Deane.

The prison as rebuilt by the executors of Whittington remained, with the statue of that great man and his cat, until its final demolition on the rebuilding of the prison which has just disappeared.

Pennant, writing in 1790, says: "The new prison, which retains the name of 'Newgate,' from the gate which, till within the last few years, formed a part of it . . . a massy building, with an extensive front of rustic work, and all the appearance of strength and security. Yet, in the infamous riots of 1780, the felons confined even in the strongest holds were released, stones two and three tons weight, to which the doors of their cells were fastened, were raised by a resistless species of crowbar, well known to housebreakers by the name of 'pig's feet.' Such was the violence of the fire, that the great bars of the windows were eaten through and the adjacent stones vitrified."

In 1740 a point was settled with the keeper of Newgate in regard to the transportation of felons. It was "that the keeper should deliver them to the merchant 'who contracted to carry them over,' at the door of Newgate, and there discharge himself of any further custody, but leaving him and his officers the privilege of 'protecting' them down to the waterside, according to any private agreement between him and the merchant, it being fully understood that the sheriff should not be responsible for their charge from the time of their first delivery." Another custom may be noted: "On the 20th March, being Easter Eve, the sheriffs attended the Lord Mayor through the streets, to collect charity for the prisoners in the city prisons, according to annual custom."

The first stone of the edifice was laid by the patriotic Beckford, when Lord Mayor, in 1770, and the prison was nearly finished and partly occupied when, in the riots of 1780, it was assailed by the Gordon rioters, and almost everything combustible destroyed. The ravages were made good by Parliament, and the prison finally completed about 1782. The newspapers of May 16, 1905, relate the finding of the foundation-stone during the demolition. It contained some silver coins. The architect was Dance, who also designed the Mansion House.

Its existence of nearly a thousand years as a prison made it a place fraught with many memories. The names of most of the unfortunate beings are forgotten, but a few still remain —Claude Duval, Dick Turpin, and Jack Sheppard (who broke out, but was soon recaptured), Sackville and Wither, the poets; Penn for street preaching, Defoe for publishing his "Shortest Way with Dissenters," Greenacre, Courvoisier, and countless others. Jack Sheppard was painted here by Sir James Thornhill, and the operation was drawn by Hogarth.

Dr. Dodd preached his own funeral sermon in the chapel before he was hanged for forgery (the same "divine" conducted the service at the inauguration of the "Freemason's Tavern").

Lord George Gordon was imprisoned for a libel on the Queen of France, and died within the walls, and William Cobbett spent a considerable time here. But the goodliest figure of all was Mrs. Fry labouring amongst the unfortunate prisoners. Her account of their condition in 1838 describes a terrible state of affairs.

When executions at Tyburn ceased, in 1784, they took place here, the last public execution being that of Michael Barrett, for the Clerkenwell explosion in 1868. A letter to the *Times* by Charles Dickens was the means of putting an end to these repulsive exhibitions. They took place over the nearest door shown in the drawing, called the "Debtors' Door." After they became private a black flag used to be hoisted over the near corner of the prison, to denote that the penalty of the law had been paid.

St. Sepulchre's bell was tolled, and that church clock gave the hour. Formerly a nosegay was presented at this church to each condemned prisoner on the way to execution at Smithfield, Lincoln's Inn Fields, Tyburn, or St Giles' Fields.

In 1612 Robert Dow, a merchant tailor, left a yearly sum of 26s. 8d., that the bellman of St. Sepulchre's should deliver from the churchyard wall, "a most pious and awful admonition" to the prisoners as they went by in the cart; and another in the prison of Newgate on the night before they suffered.

This admonition ran as follows:—

"Ye prisoners that are within,
Who for wickedness and sin,

after many mercies shewn you, are now appointed to die to-morrow, in the forenoon. Give ear, and understand that to-morrow morning the greatest bell of St. Sepulchre will toll for you, in form and manner as a 'passing bell,' as used to be tolled for those at point of death, to the end that all godly people, hearing the bell, and knowing it is for you, going to your deaths, may be stirred up heartily to pray to God to bestow His grace and mercy upon you while you live. I beseech you, for Jesus Christ's sake, to keep this night in watching and prayer to the salvation of your souls, while there is yet time and place of mercy, as knowing to-morrow you must appear before the judgment seat of your Creator, there to give account of all things done in this life, and to suffer eternal torments for your sins committed against Him, unless upon your hearty and unfeigned repentance, you find mercy through the merits, death, and passion of your only mediator or advocate, Jesus Christ, who now sits at the right hand of God to make intercession for as many of you as shall return to Him."

The admonition as they went by St. Sepulchre's was a condensed version, ending with—

"Lord have mercy upon you;
Christ have mercy upon you."
(*Repeated twice.*)

A rhymed version of this has been published, but probably was never in actual use.

This Robert Dow is buried in St. Botolph, Aldgate, where (in 1742) is a brass plate inscribed with his many charities. The Merchant Taylors raised a handsome monument to him there.

Major Griffiths, in his "Chronicles of Newgate," describes the arrival in London in 1716 of a large number of noblemen and gentlemen arrested in connection with the Jacobite rising of 1715—a picturesque company amongst the ordinary inmates.

They were sent to the Tower, the Marshalsea, Newgate, and the Fleet. About seventy were allotted to Newgate. Many of them were executed at that prison and elsewhere in London, jail fever carried off many more, and an Act of Indemnity released some of the others. They seem to have been a lively lot, and turned the jail into a veritable pandemonium. Of those who remained, there were released on January 24, 1737, Stuart of Appin, M'Donald of Glencoe, Grant of Glenmoriston, M'Kenzie of Fairburn, Chisholm of Strathglass, M'Dougal of Lorne, James, commonly called Lord Ogilvie, and Robert Campbell, *alias* M'Gregor, commonly called "Rob Roy." "On Tuesday last they were carried from Newgate to Gravesend, to be put on shipboard for transportation to the Barbadoes."

None of them, however, appear to have been sent there. Major Griffiths justly states that Rob Roy marching handcuffed to Lord Ogilvie through the London streets to the prison barge at Blackfriars, and thence to Gravesend, is an incident that has escaped the notice of Walter Scott and all "Rob's" biographers. It is evident, however, from letters quoted by Scott, that Rob Roy could not have been arrested until some time after 1720.

At the sale, on February 3, 1903, before the final demolition of the prison, there was a considerable company of searchers after gruesome relics, many of which brought big prices; the opportunity was also seized by some to explore the prison, two of them getting into the condemned cell, when the door slammed and gave them a somewhat uncomfortable hour of captivity before being released.

In the drawing—made from the churchyard of St. Sepulchre's—the spire shown is that of St. Martin's, Ludgate. The dome is St. Paul's, and on the extreme left the archway shown is the entrance to what was Newgate Market. Established by act of the Common Council in 1669, it remained a meat market until the present markets at Smithfield were established.

Gay says—

> "Shall the large mutton smoke upon your boards?
> Such, Newgate's copious market best affords.
> Would'st thou with mighty beef augment thy meal?
> Seek Leaden Hall; St. James's sends the veal,
> Thames Street gives cheeses, Covent Garden fruits,
> Moorfield old books, and Monmouth Street old suits.
> Hence may'st thou well supply the wants of life,
> Support thy family, or clothe thy wife."

Previous to that the space was known as St. Nicholas' Shambles, probably the first place set apart for the slaughter of animals in London; for it is to be noted that the order issued by King Edward III. in 1361 refers to *gross* beasts. It is quoted in full by Chamberlain: "Because by killing of great beasts . . . from whose putrefied blood running down the streets, and the bowels cast into the Thames, the air of the city is very much corrupted and infected, whence abominable and most filthy stinks proceed," and orders "that bulls, oxen, hogs, and other gross creatures shall be slain at Stratford town on the east and Knightsbridge town on the west." The inference is that sheep, lambs, and small swine were still allowed to be killed in the city, where, owing to the density of the buildings in many parts, there were no yards where this could be done, hence the animals were slaughtered in the streets. It is probable that the ugly custom, still to be seen in London about Christmastide—where live animals are penned outside butchers' shops—is a survival of these ancient ways, when the animals were kept on the premises and slaughtered as required.

This question of the disposal of offal arose very early. In 1389 a proclamation was made throughout the city "That no person whatsoever do presume to lay dung, guts, garbage, offal, or any other ordure in any street, ditch, river, &c., upon penalty of £20, to be recovered by an information in Chancery." Shortly after, it was enacted that the butchers of London should before Easter erect a house or houses in a proper place for the reception of all their ordure, whence it was to be carried in boats into the middle of the river, and there to be thrown in, at the time of the tide at high water.

In 1488 the inhabitants of the parishes of St. Faith's and St. Gregory (both in the present St. Paul's Churchyard) being greatly annoyed by an intolerable stench incessantly emitted from the putrid blood of beasts running through the said parishes (the drainage was by open channel in the middle of each street) from the butchery or slaughterhouse of St. Nicholas' Shambles, together with the noxious vapour arising from the ordure and scalding of swine, whereby the air was so much infected that it not only occasioned frequent distempers in that neighbourhood, but it likewise endangered the health of the whole city—to remedy this evil, it was resolved that in future no butcher shall kill any beast within the wall of London, upon penalty of 1s. for every ox or cow, for every other beast 8d.

On the west of St. Sepulchre's the district was entirely altered when the Holborn Viaduct was built. This improvement swept away whole streets, with many ancient and interesting buildings, including the house in Snow Hill where, in 1688, John Bunyan died. This house was pulled down when Skinner Street was made. Facing Giltspur Street in the churchyard, there is still standing one of the watch-houses erected during the eighteenth century for the accommodation of such guardians of the peace as were provided in those days. Opposite, at one time stood Giltspur Compter, a prison of detention, and for debtors; not so notorious as some of the others, but sufficiently so in its own day. Behind its site are the present extensions of the Post Office and St. Bartholomew's Hospital, where, from about 1550, stood the Blue Coat School.

On the other side is Cock Lane, of ghostly fame, and Pie Corner, where, on the wall, a somewhat bloated cherub still marks the limit in that direction of the Great Fire. There used to be an inscription on it—a warning as to the sin of gluttony—but that is of the past.

St. Bartholomew's Hospital, founded by Rahere, and acquired by the citizens of London after the dissolution of the monasteries—the only general hospital in the city—is open to all sufferers by sickness or accident, and admits over 100,000 patients in a year. It is of various dates in its buildings, the oldest existing part being that towards the east. On the wide staircase leading to the great hall, Hogarth, in 1736, gratuitously painted the two immense pictures, "The Pool of Bethesda" and "The Good Samaritan." These are part of the result of his continual hankering after the "grand style" in painting, and to some extent justify it. Within the gate of the hospital is the church of St. Bartholomew the Less, founded by Rahere immediately after his return from Rome. The tower contains some arches of the founder's time, but the church was entirely rebuilt about 1823. There is a monument to the wife of the founder of the Bodleian Library at Oxford, and the register records the birth of Inigo Jones, the son of a clothworker in Cloth Fair. Here also lies John Shirley, a monk who died in 1456. He collected the works of Chaucer, Lydgate, and other writers.

THE MARTYRS' CORNER, SMITHFIELD

Of Smithfield (properly West Smithfield) it is not possible to write much cheerful history; no doubt there was fun, of a sort, at Bartholomew Fair, but that was only an interlude. A tract quoted by Brayley gives a vivid description of the fair in 1641. The tract was published at the Bible and Harpe, Smithfield, by Richard Harper. The gay tourneys long ago give something to relieve the gloom. But Smithfield to the English-speaking race must always remain associated with sorrow, suffering, and torment. Perhaps it is well, in these days of somewhat cheap martyrdom, that we should look at the plain tablet which is all the memorial of those who suffered—gladly in many cases—rather than depart from their convictions. The tablet is inscribed with the names of three men only.

Within a few yards of this spot,
John Rogers, John Bradford, John Philpot,
Servants of God, suffered death by fire, for the faith of Christ,
in the years 1555–56–57.

William Wallace was put to death here on St. Bartholomew's Eve, 1305; Wat Tyler was killed on this spot 15th June 1381. Stow says: "They met the King (Richard II.) towards the east near St. Bartholomew's Priory, the commons towards the west." When Tyler approached and seized the bridle of the King's horse, Lord Mayor Walworth plunged a dagger into his throat. Jack Straw, whose name survives to us at Hampstead Heath, was second in command, and was captured and hanged at Smithfield a few days later. For this bold deed Sir William Walworth has had his meed of praise; whether it was "playing the game," is not for us to judge. But there was a good deal to be said on the poor Tyler's part. The methods of the particular tax-gatherer whose action provoked the rising were atrocious, and the first deed of reprisal led on to others in natural sequence.

Mortimer, the favourite of Queen Isabella of Angoulême, was hanged here by her son Edward III.

The executions for so-called witchcraft were numerous; then Catholics burnt Protestants, and *vice versâ* as the times changed.

Henry V. when Prince of Wales assisted at the burning of John Bradbey, who refused to believe in transubstantiation; not a subject likely to be of great interest to that young man, who about the same period was arrested by Lord Mayor Gascoyne for drunkenness and brawling in the city.

In 1538 the clergy were enjoined to admonish their parishioners that images were permitted only as books for the instruction of the unlettered, and that the King intended to remove whatever might be the "occasion of so great an offence

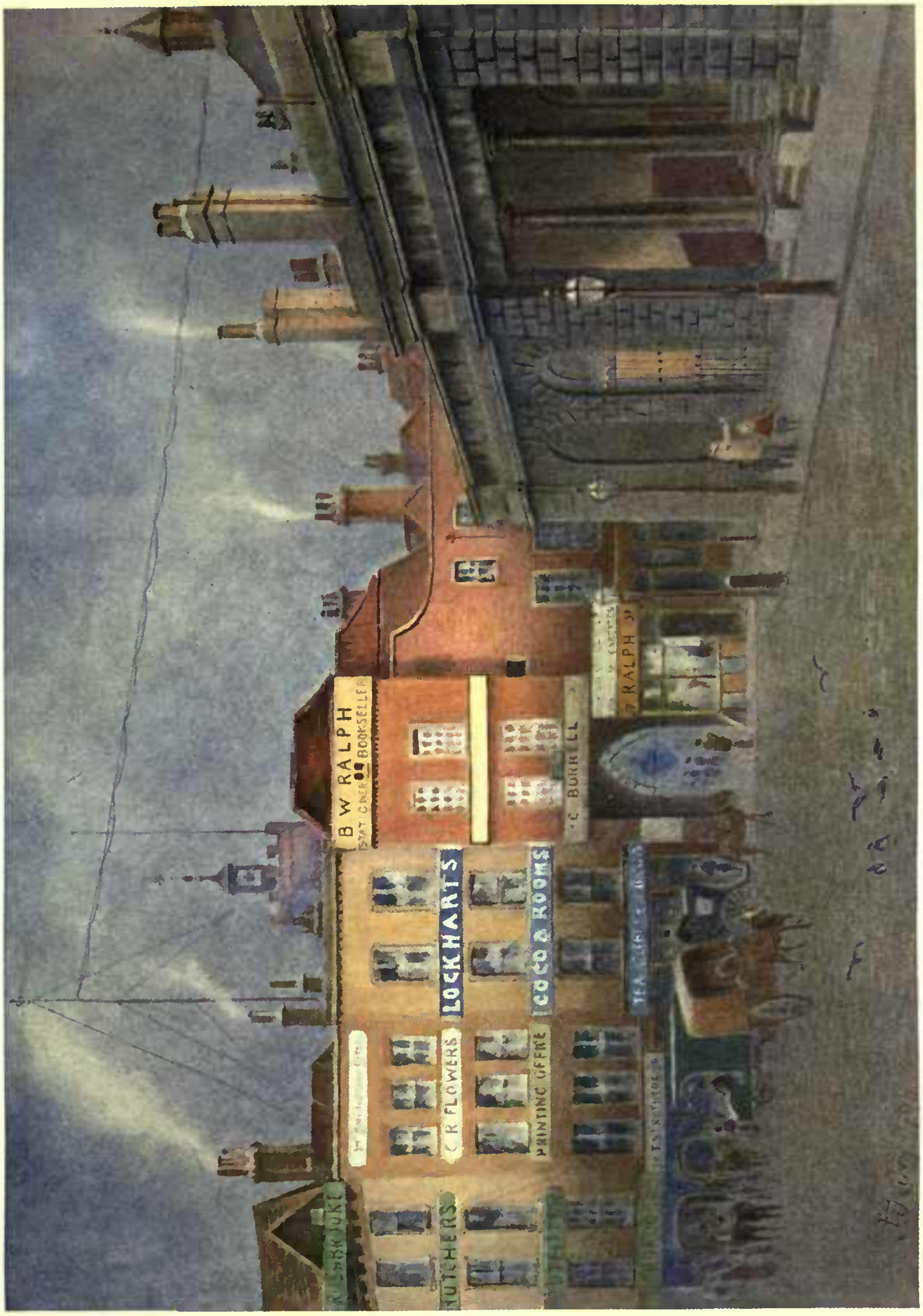
PLATE XXI

THE MARTYRS' CORNER, SMITHFIELD

[illegible] St. Bartholomew's [illegible] 15th June 1381. [illegible] towards the east [illegible] towards the west." [illegible] of the King's [illegible] [illegible] hanged at [illegible] William [illegible] [illegible] [illegible] numerous; [illegible] the times

[illegible] Lord Mayor [illegible] city.

In 15[illegible] admonish their parishioners [illegible] were permitted [illegible] books for the instruction of the unlettered, and [illegible] intended to remove whatever might be the "occasion [illegible] offence


B W RALPH
STATIONER & BOOKSELLER
C BURRELL
RALPH
LOCKHARTS
COCOA ROOMS
C R FLOWERS
PRINTING OFFICE
BUTCHERS

to God, and so great a danger to the souls of his loving subjects." For this purpose, shrines were demolished, the most celebrated roods and images broken or burnt.

So that at the burning of Forrest, a friar who had been confessor to Queen Catherine, and had written against the Supremacy, the rood of Darvell Gatharen was brought from Wales to London, to be employed at his execution. Forrest was suspended by the middle and burnt at a slow fire, kindled by the timber from the rood, while Latimer preached from a pulpit; this doggerel was affixed to the gallows—

"Forrest the friar,
That infamous liar
  That wilfully will be dead,
In his contumacy
The Gospel doth deny
  The King to be supreme head."

In 1541, three Protestants and three Catholics were executed together. To admit Papal Supremacy was treason; to reject the papal creed was heresy. The first had to be expiated by hanging and the knife; the second by burning at the stake. So Powell, Abel, Featherstone, Barnes, Garret, and Jerome were tied, one Catholic and one Protestant on each hurdle, drawn from the Tower to Smithfield, where the first three were hanged and quartered as traitors, and the latter burnt as heretics. During the remainder of Henry's reign ten Protestants more, and fourteen Catholics suffered in this manner.

In 1549 was burned Joan Bocher. She, with Anne Askew, had conveyed prohibited books to the ladies at Court, and when summoned before Cranmer, Latimer, and others, would neither repent not recant—in fact she was saucy. When the sentence of excommunication was delivered by Cranmer, she said: "It is a goodly matter to consider your ignorance. It was not long ago that you burned Anne Askew for a piece of bread; and yet came yourselves soon after to believe and profess the same doctrine for which you burned her; and now, forsooth, you will needs burn me for a piece of flesh; and in the end will come to believe this also, when you have read the Scriptures, and *understand them*."

A year elapsed before she was burned. Edward had no compunction about burning her, but his compassion was excited by the future condition of her soul, in another world. Cranmer (himself burned in 1556) argued and remonstrated with the King. "What, my Lord, would you have me send her quick to the Devil in her error?" Cranmer at last solved the problem by citing Moses and the blasphemers; and the King, with tears, put his signature to the warrant. At the stake she told Dr. Scory, "he lied like a rogue, and had better go home and study the Scripture." When Anne, the daughter of Sir William Askew, was put on the rack, the Lord Chancellor Wriothesley, thinking that the executioners were not severe enough, worked that instrument of torture with his own hands.

Mary's reign brought victims untold, she issuing the following directions: "Touching the punishment of heretics, we thinketh it ought to be done without rashness, not leaving in the meantime to do justice to such as by learning would seem to deceive the simple; and the rest so to be used that the people might well perceive them not to be condemned without just occasion; by which they shall both understand the truth, and beware not to do the like.

And especially in London, I would wish none to be burnt without some of the Council's presence, and, both there and everywhere, good sermons at the same time." The first victims of this reign were John Rogers, vicar of St. Sepulchre's; Saunders, rector of All Hallows in London; Taylor, rector of Hadley in Suffolk; and Hooper, Bishop of Gloucester. Saunders was burnt at Coventry, Taylor at Hadley, Hooper at Gloucester, and Rogers at Smithfield. An equal constancy was displayed by all. They scorned to purchase life by recanting their opinions, or feigning an assent to doctrines which they did not believe.

After Rogers was burnt, Castro, a Spanish friar, and confessor to Philip, preaching next day, condemned the proceeding, and said "it was not by severity, but mildness, that men were to be brought into the fold of Christ," creating such an impression that five weeks elapsed before the fires were kindled again, when John Cardmaker, Prebendary of Wells, vicar of St. Bride's, John Warne, upholsterer of Walbrook, John Bradford, and John Philpot, Archdeacon of Winchester, suffered. (It is curious how often the name of John recurs.)

"The people were in a marvellous dump and sadness, thinking Cardmaker would recant when he saw Warne burnt; but, his prayers being ended, he rose up, put off his clothes, unto his shirt, went with bold courage to the stake and kissed it sweetly; took Warne by the hand and comforted him, so gave himself to be bound most gladly, which the people seeing, they cried with great joy, 'God be praised! The Lord strengthen thee, Cardmaker! The Lord Jesus receive thy spirit!'"

John Bradford died embracing the stake; and John

Philpot, when he came to the place of suffering, kissed the stake, saying, "Shall I disdain to suffer, seeing my Redeemer did not disdain to suffer a vile death for me?"

The pitiful feature of all these burnings at Smithfield and elsewhere is the frenzy of both persecutors and victims, about matters they were each entirely ignorant of, and which in the course of a little time were hardly considered worth arguing about.

It is not recorded that this frenzy ever reached the pitch exemplified in the story of the Covenanter's wife, when three men, Potter, Skene, and Stewart, were about to be hanged for their faith. The Duke of York sent an offer of pardon, if they would only say, "God bless the King."

Potter was standing on the ladder, with the rope about his neck, when his eagle-eyed wife thought she saw his lips forming to utter the words: she thrust him off the ladder, saying, "Go, die for the good old cause, my dear;" and, pointing to the dangling figure remarked to one of his fellow-sufferers, "See, Mr. Skene, he will sup to-night with Jesus Christ." Nowadays, thank God, this is a frame of mind that is frankly beyond us and our understanding.

The last person who suffered here for questions of faith was Bartholomew Legat, a Unitarian. He was brought before the Episcopal Court at St. Paul's, and charged with a denial of the Trinity. His obstinacy resisted the theology of the King and the arguments of the prelate, and he was sentenced by John King, Bishop of London, to be burnt as a blasphemous heretic. This was done in March 1612. Three weeks later another Unitarian met a similar fate at Norwich, and later still, another Unitarian was discovered and condemned; but King James, hearing of the murmurs of the spectators at the two previous executions, intervened, and he was only imprisoned for life. The fire, as Fuller says, "went out for want of fewell," and largely owing to the policy of the King, who would rather display his theological knowledge in argument for any length of time, than burn a man for matters of opinion. He continued to burn poor old women as witches, but for that he considered he had perfectly clear authority. During four years of Mary's reign, there were burnt for questions of religion over 200 persons—that is, nearly one for every week.

The execution in 1530 of one John Roose, a cook who had poisoned seventeen persons of the Bishop of Rochester's household, the Bishop himself only escaping by chance, two of the victims having died, comes under a different category. This man was boiled to death, as was Margaret Davie in 1541 for a similar crime.

Cunningham, writing in 1849, says: "During excavations necessary for a new sewer, and at the depth of three feet below the surface, immediately opposite the entrance to St. Bartholomew the Great, the workmen laid open a mass of unhewn stones, blackened as if by fire and covered with ashes and human bones, charred, and partially consumed. This is supposed to have been the spot generally used for the Smithfield burnings; the face of the sufferers being turned to the east and the gate of the church, the head of which was generally present on such occasions. Many bones were carried away as relics."

A contemporary drawing of the burning of Joan Bocher shows a stand, erected against the gateway of the church, for privileged spectators.

Towards the end of Mary's reign single victims no longer sufficed, and the poor people were burned in batches. In 1558 seven were burned at Smithfield at one fire, and on two occasions in the same year, five were burned at Brentford; the same thing happened at Norwich, Colchester, Ipswich, Bury, and many other places—the highest number at one time being fourteen. It had then become a species of gluttony.

Not satisfied with burning the living, there are cases cited over and over again, in the chronicles of Grafton and others, where the clergy had the bodies of people dug out of the graves where they had lain for years and burnt; and Grafton tells of a design by Cardinal Pole and the heads of the clergy to take the body of Henry VIII. from his tomb, for the same purpose, but it was not carried out.

In 1533, one William Tracy, Esq., of Gloucester, who had been buried three years before, was by Dr. Parker, chancellor to the Bishop of Worcester, taken up and burnt "because he said in his will that he would have no funeral pomp at his burial, neither passed he of any masses; and that he trusted in God only, hoping by Him to be saved through the mercies of Jesus Christ and by no saint." For this act the chancellor was sent for by the King, when, though he excused himself by the old Bishop of Canterbury, it cost him £300 to have his pardon.

It is curious, considering how intense was the public sympathy with the victims, that no recorded effort was ever made to rescue them. Even the city authorities were sometimes ignorant of the reason why the victims suffered. Thus, on the 30th July 1539, Robert Barnes, D.D., Thomas Garrard, and

William Jerome, B.D.'s, were condemned by Parliament, and never called to answer, and afterwards burnt at Smithfield. "At the time of their death they called to the Sheriff of London to know why they were brought to their death in this manner. And he answered, they were condemned by Parliament, but wherefore he could not tell." It shows how much the people, taught by long experience, dreaded the iron power of the civil and ecclesiastic authorities. Yet, for much slighter causes, there were often outbreaks of popular fury and turbulence which were not restrained by recollection of the methods of repression.

Such an instance was the "Evil May Day" of 1517, when riots arose because of so many strangers exercising their trade in London. "The citizens, as was their custom on May Day, diverting themselves in the woods and fields, the King and Queen, lords and ladies, rode a-maying from Greenwich to Shooter's Hill, where they were met by the Robin Hood and his men of the day, led unto 'harbours' of green boughs, and entertained with wine and venison. But on that day arose a great riot by artificers thinking themselves aggrieved by strangers exercising their trades in London. Dr. Bell preached on it, and told them to 'fight for their country, and clear the city of strangers.'" Many arrests were made, and ten pairs of gallows were erected at Aldgate, Blanchechapelon (Fenchurch Street), Grass Street, Leadenhall, Newgate, St. Martin's, Aldersgate, and Bishopgate. As it turns out, these gallows were not all used, but the mere statement of fact shows to what extent the King was prepared to go in punishing an ordinary riot.

As to the number of strangers in the city, the census taken by Queen Elizabeth in 1567 provides interesting information. The order states: "There being a great increase of foreigners in London and a jealousy between England and Spain, her Majesty commanded the Lord Mayor to take the name, quality, and profession of all strangers within the city. There were 40 Scots, 428 French, 45 Spaniards and Portuguese, 140 Italians, 2030 Dutch, 44 Burgundians, 2 Danes, and 1 Liegois."

An earlier instance of painful joking and stern repression is that of one Walker, a grocer at the sign of the "Crown," in Cheapside, in 1461. He had said to a neighbour in a joke, that he would make his son heir to the "Crown" (meaning his own shop). The King ordered the unfortunate man to be beheaded at Smithfield, which was done on the eighth day of his reign.

The tournaments were a pleasanter feature. "For a long series of reigns Smithfield was the place of gallant tournaments, and also the spot on which accusations were decided by duel. Here, in 1374, the doting hero, Edward III., in his fifty-second year, infatuated by the charms of Alice Pearce, placed her by his side in a magnificent car, and styling her 'The Lady of the Sun,' conducted her to the lists, followed by a train of knights, each leading by the bridle a beautiful palfrey mounted by a gay damsel, and for seven days together exhibited the most splendid jousts in indulgence of his disgraceful passion." His grandson, Richard II., in the same place held a tournament equally magnificent (described by Froissart), where each lady led a knight by a chain of silver.

In duelling, men of rank fought with sword and lance, but plebeians were only allowed a pole armed with a heavy sand-bag.

In 1430 John Upton, a notary of Feversham, accused John Downe, gentleman, of a design of murdering the King. Not being able to prove the same, he offered to make good the accusation by combat. They met at Smithfield on January 14, in the presence of the King and nobility, and, after a long and desperate battle, in which neither obtained the advantage, the King wearied of the sport and pardoned both of them.

Rahere, who built the church, and founded the hospital and the Fair, was a poor Breton lad, who followed the Normans here in the days of Rufus, with no other prospect than what he could gain by his wits. Joining the crowd about the court, his sprightly tongue attracted the attention of the Bishop of London, by whose favour he was made a canon of St. Paul's. By the same means he got into favour with Henry I., who, while in his grief for the loss of his son by the foundering of the *White Ship*, found in Rahere some one to comfort and console him.

During a pilgrimage to Rome, Rahere fell ill of "Roman fever," and in his delirium fancied that St. Bartholomew appeared to him, and promised to restore him to health if he would undertake to build a priory and a hospital, showing him the spot whereon to do so. Rahere gave the promise, and recovered, became a canon regular of the rule of St. Augustine, and returned to London to fulfil his vow. Before he could raise any money, he had to tell many stories and work miracles.

Smithfield was a marshy waste, used even then, from time immemorial, as a cattle and horse market.

Readily obtaining a grant of the land, he started in 1123 to build his priory, obtaining the services of Alfune, who had just finished the building of St. Giles', Cripplegate, and in 1123 he began to build the church. The hospital was established before the church was built, the buildings considered necessary for that purpose in those days requiring no great time to construct. The priory when finished became one of those centres of opulent ecclesiasticism of which London had so many, stirring in men's minds thoughts of dissolution long before Henry VIII. took the matter in hand.

In 1409, under Henry IV., " the Commons of England presented a bill to the King, desiring him to take the temporal lands from the spiritual men's hands ; the effect of which was, that the temporalities disordinantly wasted by men of ye church might suffice to find the King 15 earls, 1500 knights, 6200 squires, and 100 houses of alms for the relief of the poor people, and, over and above all this, £20,000 yearly into the King's Exchequer. Provided always that every earl should have of yearly rent three thousand marks, and every knight 100 marks and 4 of plowland, and every esquire 60 marks with 2 of plowland, and every house of alms 10 marks, with the oversight of two true secular men over every house." Earlier than that, in the thirteenth century, we get a glimpse of the manners of great ecclesiastics. Boniface, Archbishop of Canterbury, came to St. Bartholomew's in his visitation, and was received in a solemn manner by the sub-prior and canons, whom he told, he came not for state or grandeur, but to visit them ; they replied they had a Bishop of their own, eminent in learning and other great abilities, and it would be a dishonour to him, for another Bishop

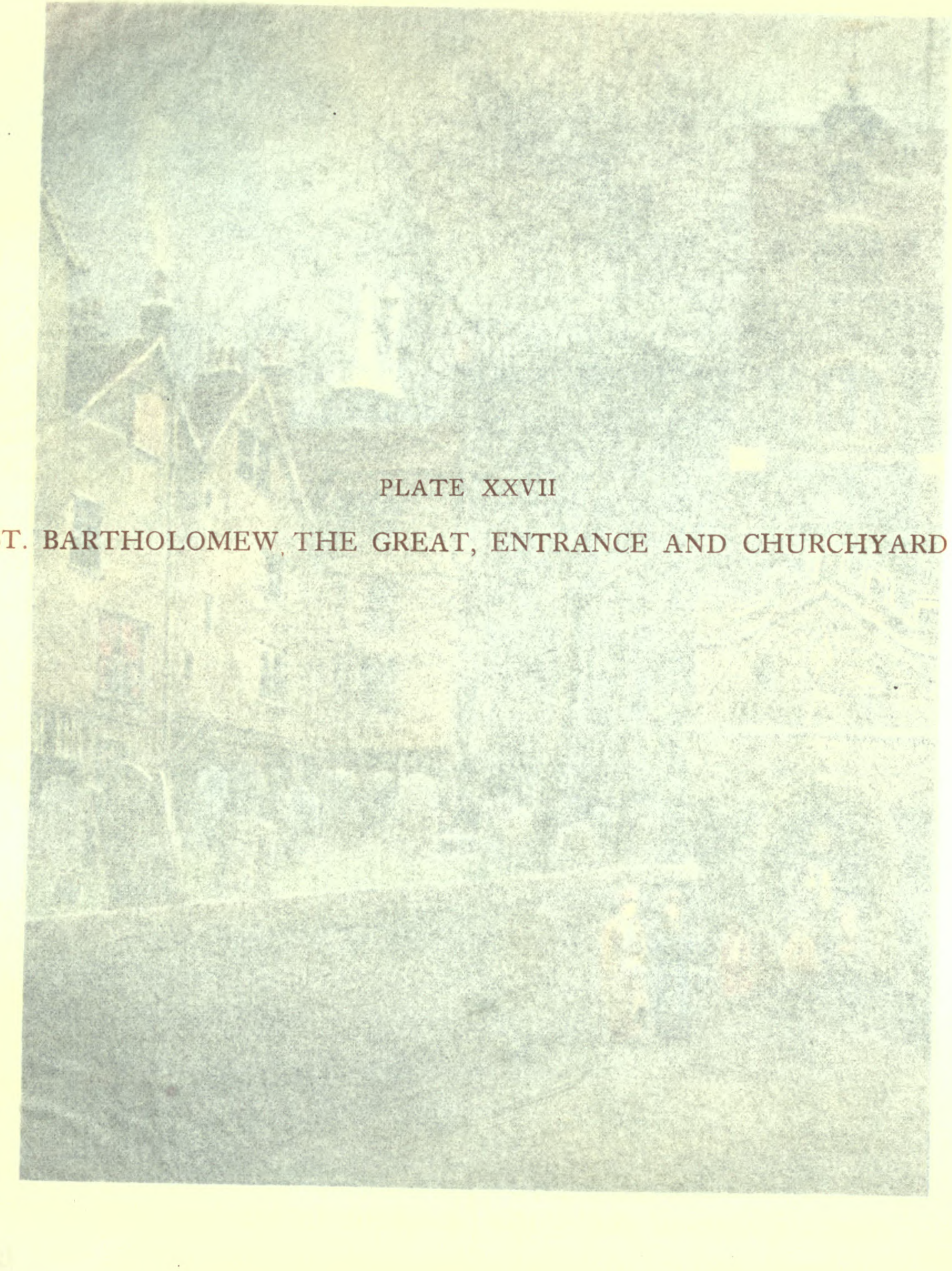


PLATE XXVII

ST. BARTHOLOMEW THE GREAT, ENTRANCE AND CHURCHYARD

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1123

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London had so many, stirring
long before Henry VIII.

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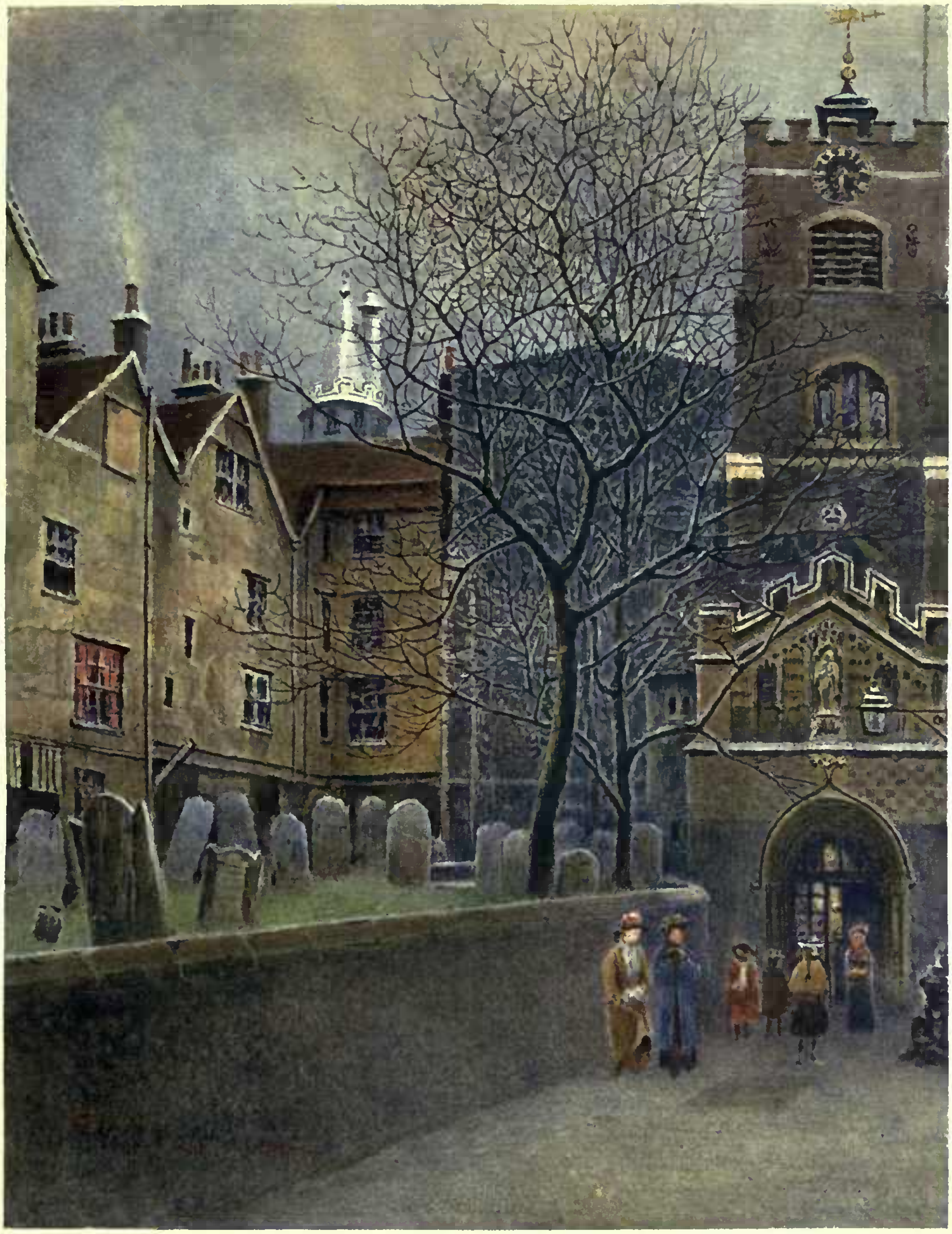


to visit them. The answer so incensed the prelate, that he fell upon the sub-prior, beat him, and loaded him with shocking imprecations, calling him and his brethren English traitors. To rescue their sub-prior, the brethren seized the Archbishop, and violently pulling him off, he tumbled backwards, when they discovered he was in full armour, under his robes. His attendants fell upon the brethren and beat them in a barbarous, inhuman manner; then departed.

The prior and canons complained to the King, "but he, having greater love for foreigners than his own people, regarded them not."

When Henry VIII., in 1534, sent Dr. Lee and other commissioners to visit the abbeys, priories, and nunneries in England, their instructions were "to put out all those religious persons that were willing to go; and all that were under the age of twenty-four years. And the rest, both men and women, were to be closed up, that they should not come out, neither should any persons come to the places where religious men or women did remain; and all religious persons as were put out, the abbot or prior should give to every of them in stede of their habit one priest's gown, and 11 shillings in money; and the nonnes to have such apparel as the secular women wear." No doubt, as the controversy proceeded, it became more embittered on both sides.

At the dissolution, this Priory of St. Bartholomew was valued at £625 per annum; it was sold for £1064, 11s. 3d. (less than two years' value) to Sir Richard Rich, the ancestor of the Earls of Warwick and Holland. The idea prevalent then, and long after, that trafficking in Church lands brought ill luck, has been dispelled by modern statistics, but at the time may account for the small prices paid. The church as we know it is but a fragment—the choir—of the great church, which then entered on a period of shame. The citizens of London rescued the hospital, but the church was partly destroyed for building stone and partly ruined by neglect. Costermongers' sheds and houses were built on the graveyard and grounds; the refectory became a tobacco factory, the east cloisters a smithy, the Lady Chapel was bricked off and used as a lace factory and as a printing office. The roof of the church fell in, and the stones of its walls were stolen and sold to provide building stone. In recent years all that is left has been recovered and restored, the last being the west cloisters, which had been used as a stable. The present rector has raised and expended some £40,000 in the restoration. Rahere was buried in the church in 1143; his tomb is of later date. There is still a little patch of graveyard, with some plane trees and a few tombstones, where is enacted the annual ceremony of certain poor widows picking up sixpences from the tombstone of a forgotten testator who left money for that purpose. The funds had vanished, as well as the donor's name, but the ceremony has been revived and added to by charitable persons recently.

The house over the gateway was at one time the "Griffin" coffee-house, and had a certain vogue before the book trade departed from the neighbourhood. The twelfth-century gateway is now threatened with destruction; all the other houses between that and Cloth Fair, as shown in the drawing, have vanished recently.

ST. JOHN'S GATE, CLERKENWELL

A narrow lane from the north of Smithfield Market leads to where St. John's Gate spans the highway. Built in 1504 by Sir Thomas Docwra, the prior, it is the south gate of the priory, and, except for some parts of the choir of the priory church, which are to be seen in the crypt of St. John's Church, it is all that the spoiling hand of Protector Somerset and those who followed him have left.

The priory was founded in the time of Henry I., 1101. "This yere Jordan Briset, Baron, a sonne of Rauf Briset, founded ye house of St. John of Jerusalem, nere unto London, by Smithfield." It was consecrated in 1183 by Heraclius, Patriarch of Jerusalem (who is buried in the Temple Church), and grew in power and wealth until it was a very great house.

After the Templars were dissolved by Edward II., the order continued, "commonly called the Knights of Rhodes," until the time of Henry VIII., when, hearing of the dissolution, "Sir William Weston, knight prior of St. John's, for thought, died on the 1st day of May 1539."

The rise of these knightly guilds is one of the extraordinary things of history. In Saxon times a Cnicht was a superior sort of man-at-arms, holding land from his feudal superior on the basis of service in war. The system of knight service introduced by William I. empowered the King or feudal superior to compel every holder of land over a certain extent to become a member of a knightly order. The Statute of Knights, *temp.* Edward II., gives and regulates the causes valid to excuse a man from so doing, showing that even then the honour was not always coveted, despite the social dignity conferred on the holder, which was considerable, they taking precedence of men with higher titles who were not members of an order. In war times each was compelled to do service of forty days for the King, computed from the day of the arrival of the enemy. After the long war between France and England, these regulations were found unworkable, and it became the practice of the King to receive fines from those unwilling to receive the honour, a system causing trouble and ultimately leading to the abolition of knight service by Charles II. In early times these orders were essentially of a religious character, with a military side—the protection of pilgrims, the recovery and defence of the Holy Sepulchre, and the general advancement of religion.

In the eleventh century, initiation was preceded by solemn confession, a midnight vigil in the church, followed by the administration of the Eucharist; the new knight offering his sword on the altar, to signify his devotion to the Church and his determination to live an holy life. The sword, redeemed by a sum of money, was blessed and girded on by the highest ecclesiastic present, and a buffet was given to the novice, as the last affront he would receive unrequited; then he took the oath to protect the distressed, maintain right against might, and never by word or deed to stain his name as a knight and a Christian. Really, except for the religious element, the knights' guild, like that of the traders', was a society for mutual help, protection, and regulation.

In this priory of St. John, Alexander, King of Scotland, was knighted by King John. Edward I. lived here for some time after his marriage with Eleanor. Wat Tyler and his men fell foul of it, beheaded the prior, Sir Robert Hales, and burnt all that would burn, the fire lasting for seven days. It was soon rebuilt, and was a favourite place of abode with Henry IV. and Henry V. The latter by that time had reformed himself, and warned his former boon companions not to come within ten miles of where he was living.

It was while staying here that Richard III. publicly denied the rumour that he intended to wed his niece, Elizabeth of York.

At the suppression of the order, two of the knights were beheaded and one hanged and quartered, on the pretext that they had denied the supremacy of the King.

But the priory still continued to lodge royalty, and Mary resided there at various times during the reign of Edward VI., surrounded by Catholic gentlemen and ladies, who attended her on her state visits to her brother.

The greater part of the buildings were broken up by Protector Somerset for building stone to use in his new great house in the Strand.

Why the gateway was left uninjured is not known; it might have been by the sudden termination of that nobleman's career. It bears shields with the arms of Docwra, and in the roof the Lamb bearing a flag, and kneeling on the Gospels. The rooms of the gateway have an interesting collection of memorials relating to its history, which in later days is more literary than monastic. It was in this building that Cave began, in 1731, the publication of the *Gentleman's Magazine*, which has always borne on its cover a picture of the gate.

After Cave's time the magazine, for nearly half a century, was conducted by John Nicols, from 1778 to 1826. He was associated with David Henry, the brother-in-law of Cave, and during that time published many volumes of literary and antiquarian notes and anecdotes; he edited Fuller's "Worthies," and "The Royal Progresses and Processions of Queen Elizabeth and James I."

When the magazine first started, the chief of those who did hack work, at so much per sheet, was Samuel Johnson, unknown and recently arrived in London. Part of his work was the "vamping" of debates in Parliament, with little more information to guide him than the order of the speakers, and occasional hearsay knowledge of the line they took; the result being to stupefy some of the members at their own eloquence—no doubt all tending to increase their self-esteem and the circulation of the magazine. The stories which Johnson told his employer of the wondrous powers of his friend David Garrick induced Cave to arrange a private and select audience to see him act; and in one of the rooms Garrick made his début in Fielding's "Mock Doctor." The result was gratifying to all concerned, and Garrick was started on his career to fortune, treading a shorter and easier path than his friend Johnson, who had many years of poverty and adversity before him till the dawn of happier times. Nearly thirty years afterwards we find him, in sorrow and dejection, writing "Rasselas" to try and pay the funeral expenses of his mother.

After he anonymously published the "Life of Richard

Savage," Walter Harte, while dining with Cave at St. John's Gate, warmly commended the book; and when afterwards Cave told him he had given great pleasure to some one when dining there, inquiring how that could be, was told that the author of the book, considering himself too shabbily dressed to appear, had dined behind a screen in the room, and enjoyed the critic's praises with his solitary dinner. And it was not until he received a pension of £300 that his life was made comfortable.

The *Gentleman's Magazine* is a mine from which many gems have been dug—

> "Rich is thy page in soporific things,
> Composing compositions—lulling men,
> Faded old posies of unburied rings,
> Confessions dozing from an opiate pen:
> . . . . . .
> Go on—and close the eyes of distant ages,
> Nourish the names of the undoubted dead!
> So Epicures shall pick thy lobster-pages,
> Heavy and lively, though but seldom *red.*"

In 1555 Mary restored some of the Church property. The house of the Knights of St. John was rebuilt, and Sir Thomas Tresham was made Lord Prior. The Dean and Prebendaries of Westminster retired on pensions, and their places were filled by twenty-eight Benedictine monks. She also re-established the Gray Friars at Greenwich, the Brigittans at Sion (Brentford), the Carthusians at Sheen, and the hospital of the Savoy she endowed with abbey lands, the ladies of the court furnishing it with necessaries. Except the last, all the others were broken up at her death.

St. John's Square was the courtyard of the priory. The nave, aisles, and tower of the church were used by Somerset as a quarry. A part of the choir, long occupied as a Presbyterian meeting-house, and partly destroyed in the Sacheverell riots, is now St. John's Church. The little graveyard contains the tombs of the parents of Booth, the assassin of President Lincoln. The crypt is part of the old church, and was the scene of the manifestations of "Scratching Fanny," the Cock Lane ghost, which for a time attracted all London, mob and fashionable alike.

Horace Walpole went to Cock Lane with the Duke of York and a party of fashionable folk, and waited till half-past one in the morning, when they were told the ghost would not come till 7 A.M., when, the sceptical Horace says, "There were only 'prentices and old women present." To appease the discontent, the ghost promised to attend one visitor who would go to the vaults of St. John's Church and knock on her coffin. The company, including Dr. Johnson, went there, and the favoured gentleman, being not over bold, took two others with him to the vault.

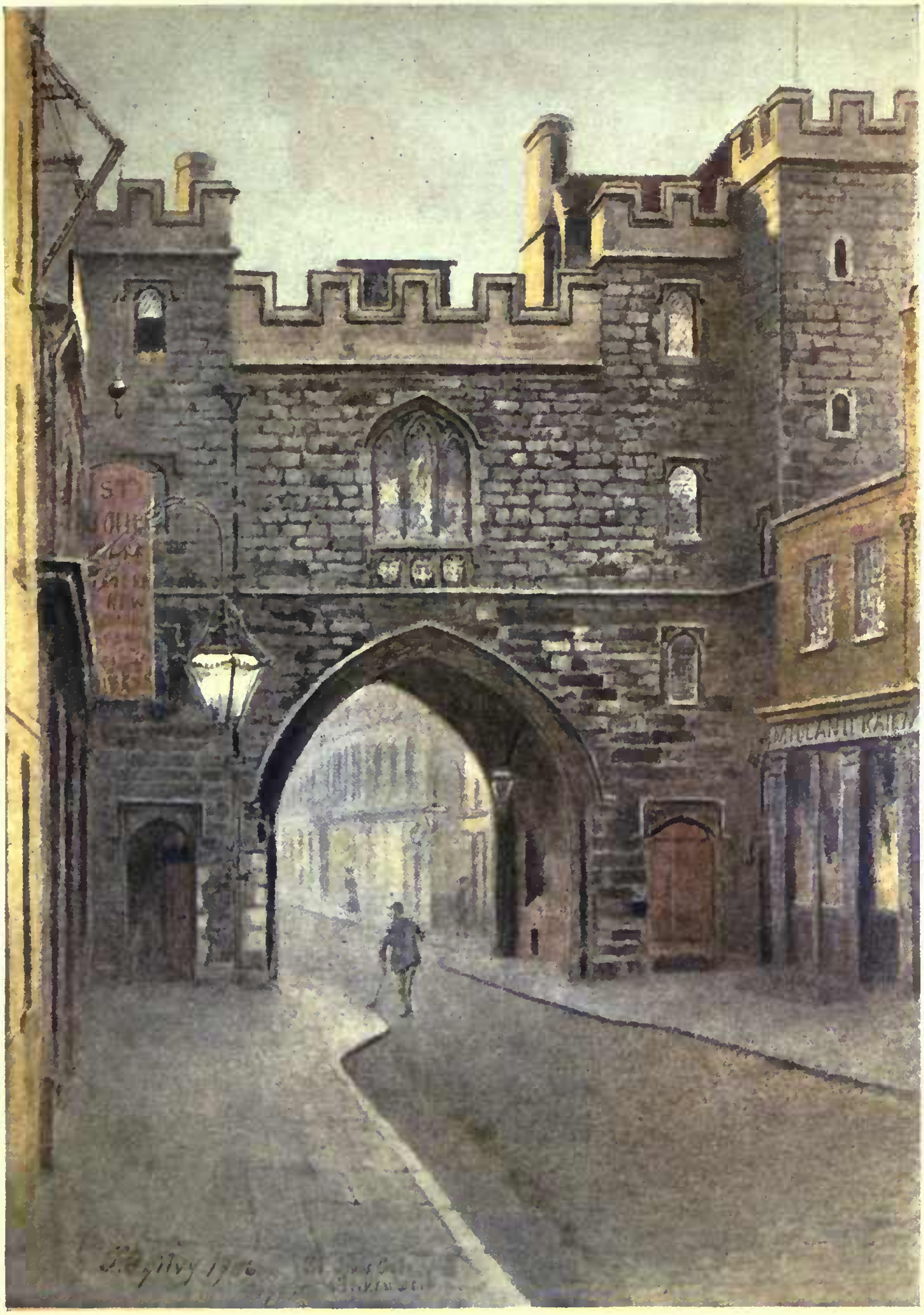
"Caution before,
With heedful step, a lanthorn bore,
Pointing at graves; and in the rear
Trembling and talking loud, went Fear.
Thrice each the pond'rous key applyed,
And thrice to turn it vainly try'd,
Till, taught by Prudence to unite,
And straining with collected might,
The stubborn wards resist no more.

. . . . .

Silent all three went in; about
All three turned, silent, and came out."

PLATE XXII

ST. JOHN'S GATE, CLERKENWELL


Ogilvy 1906

The failure of the ghost led to the prosecution of Parsons, who was clerk of St. Sepulchre's Church, and he was imprisoned for twelve months, and had to stand three times in the pillory; but the people retained their faith in the ghost; and, instead of maltreating him, raised a subscription for his benefit.

The house of the famous Bishop of Salisbury, Burnet, stood on the west side of St. John's Square until about thirty years ago, when it was pulled down.

After the dissolution the priory was granted to the Earl of Aylesbury, who had a house there; and in the vicinity resided the Earl of Berkeley, and the Duke of Newcastle, with his wife, the semi-learned lady who figures in the pages of Pepys. Their monument in Westminster Abbey, erected by the lady, recites that "Here lies the Loyal Duke of Newcastle and his Duchess," adding in her own words, that, "her name was Margaret Lucas . . . of a noble family, for all the brothers were valiant and all the daughters virtuous." She published many volumes, and when an old woman always had a "secretary-footman" to sleep in her dressing-room; when some fine thought germinated in the night, he was called up, to light a candle and commit the fugitive piece of wisdom to paper before it was forgotten.

The names of many of the adjoining streets commemorate the names of the great families who had houses near by, or had received portions of land from the spoils of the Church.

THE CHARTERHOUSE

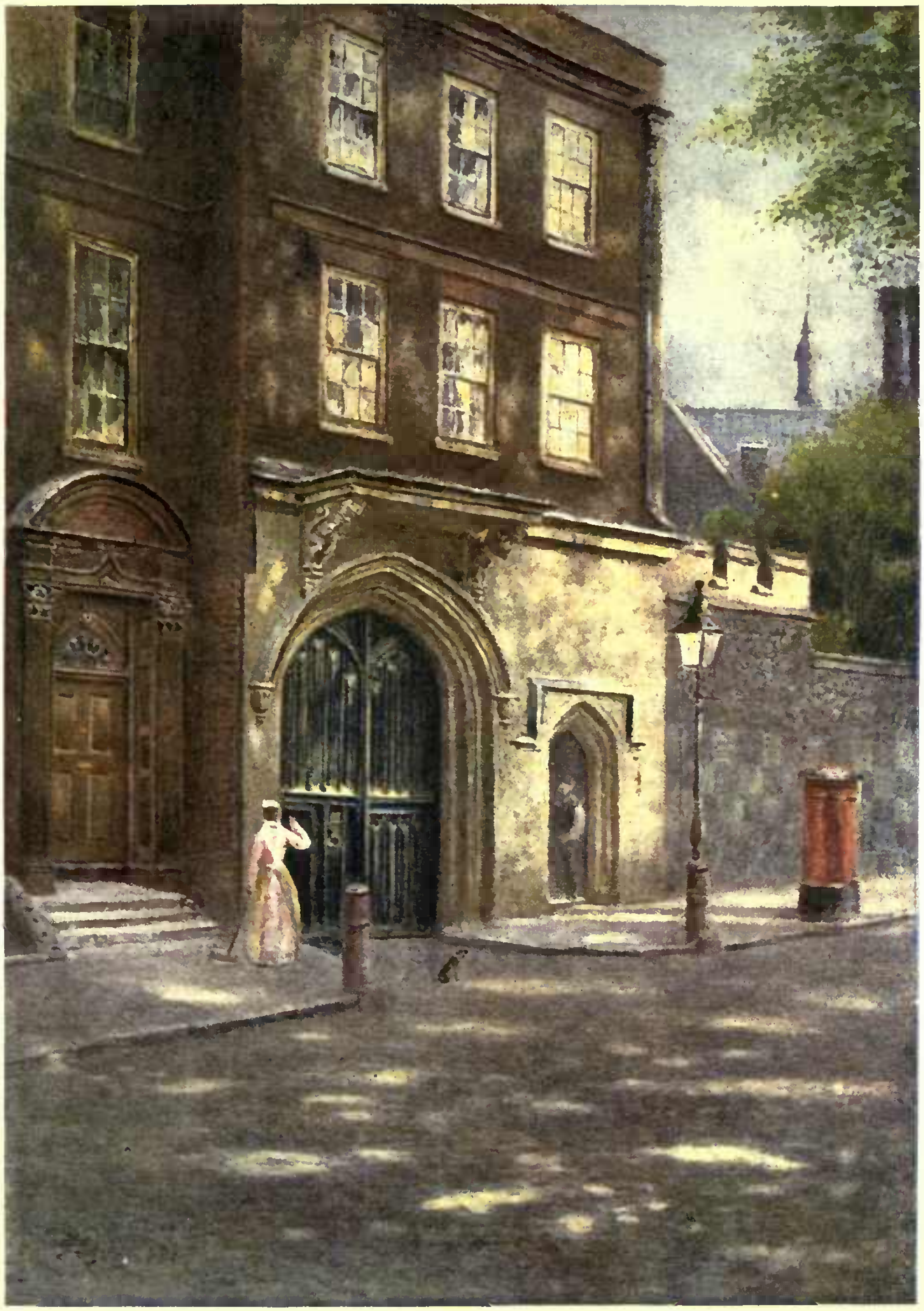
At the north-east corner of Smithfield Market, with its noise and tumult, a turning leads into Charterhouse Square. A few old houses still remain, and many well-grown plane trees in what is now a pleasant garden. This piece of ground, known as "No Man's Land," lying outside the city wall, was in 1349 acquired by Stratford, Bishop of London, as a burying-place for victims of the plague in that year, and to relieve the pressure on the city graveyards.

"In this year there was so great a death in the city of London by pestilence, that over and beside the bodies buried in the several churches and churchyards, monasteries and other accustomed burial-places in London, there were buried in ye Charterhouse churchyard, near unto Smithfield, 50,000 persons and above. The which report I think the rather to be true, for I myself (Grafton) in my life time have read the like report, graven in a piece of brass upon a stone cross in the said Charterhouse churchyard." There being no time for any religious ceremony at their burial, the same Bishop afterwards built a chapel in which prayers might be perpetually offered for the souls of the departed. In 1371 a Carthusian convent was founded there, "The House of the Salutation of the Mother of God," and this remained until the dissolution. The prior, Haughton, expressed himself somewhat plainly about the spoliation of the church by Henry VIII.

"On the 29th day of April, the Prior of the Charterhouse in London, the Prior of Beauciel, the Prior of Exham,

PLATE XXIII

THE GATEWAY OF THE CHARTERHOUSE



and a friar of Sion (Brentford) called Reynolds, and John Hayle, vicar of Chiselworth, were all condemned of treason for denying the King's supremacy, and were judged at Westminster to be drawn, hanged, and quartered, which judgment was executed at Tyburn the 4th day of May next following."

Several other brethren of the Charterhouse were executed afterwards, and ten starved to death in Newgate. The manner of their treatment in Newgate may be gathered from a letter to Cromwell from one of the visitors, quoted by Lingard:—

"My very good Lord, after my most hearty commendations, it shall please your lordship to understand that the monks of the Charter House here at London, committed to Newgate for their treacherous behaviour continued against the King's grace, be almost despatched by the hand of God, as it may appear to you by this bill enclosed. Wherefore, considering their behaviour, and the whole matter, I am not sorry; but would that all such as love not the King's highness, and his worldly honour, were in like case. There be departed, Greenwood, Davye, Salte, Peerson, Grene; there be at the point of death, Scriven, Reading; there be sick, Jonson, Horne; one is whole, Bird." The remainder fled to Bruges.

Sir Thomas More, imprisoned in the Tower at the same time, had lived for four years in the Charterhouse, while he still wavered between religious orders and a career as a courtier, and had kindly thoughts of those days. Seeing the prior and others pass his prison window on the way to Tyburn and the doom that awaited them, he remarked to his daughter: "Lo, dost thou not see, Meg, that these blessed fathers be now as cheerfully going to their deaths as bridegrooms to their marriage ?" The head of Haughton was set on London Bridge, and one of his limbs over the gateway of his own convent, "as a bloody sign to awe the remaining brethren to obedience."

This is the present gateway, the lower part of which is of stone, and much older than the superstructure, which was built in the early years of the eighteenth century. After some time the place was given by Henry VIII. to Sir Thomas Audley, who sold it to Sir Edward North ; he sold it to Dudley, Earl of Northumberland, on whose attainder and execution, in 1553, it again by grant of the Crown reverted to Lord North, who died here in 1564. On the death of Queen Mary, "shortly after the proclamation, the Queen's Majesty, being then lodged at her private house at Hatfield, came from thence to London and rested in the house of Lord North, which sometime was called the Charterhouse, and abode five days, and from thence removed to the Tower of London, where she remained until the fourteenth day of January next following, at which time she passed through the city of London toward her coronation. In this mean time the Mayor and citizens of London, having intelligence of the day and time appointed for her highness' passage through the city, did beautify the same ; and when the day of her passage was come, her highness being placed in her chariot within the Tower, lifted up her eyes to heaven and said (doubtless remembering her previous imprisonment there) : O Lord Almighty and everlasting God, I give Thee most hearty thanks that Thou should have been so merciful to me as to spare me to behold this joyful day, and to acknowledge that Thou hast dealt as wonderfully with me as Thou didst with Thy true and faithful servant Daniel the prophet, whom Thou delivered out of the

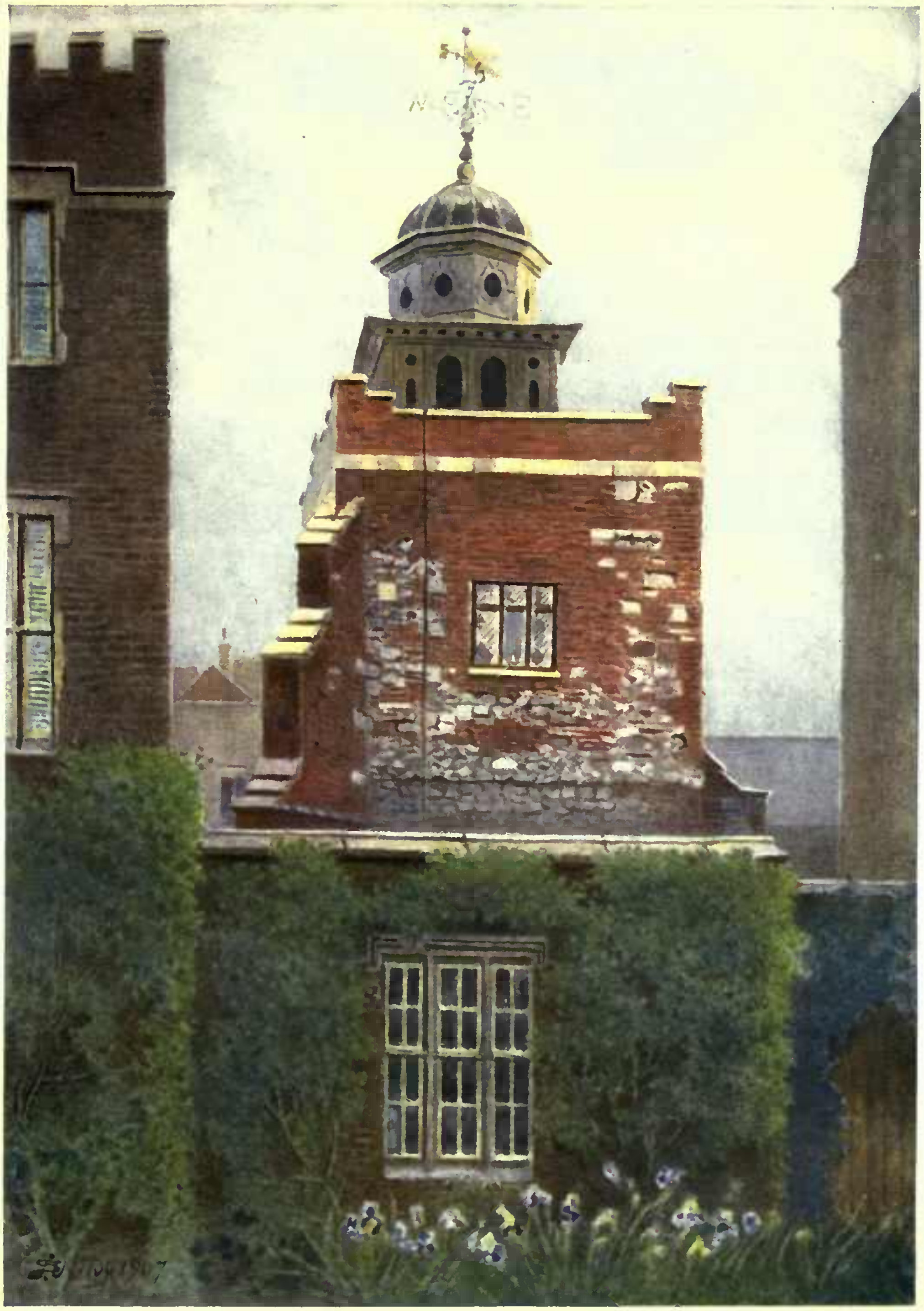
PLATE XXIV

THE CHAPEL TOWER, CHARTERHOUSE

[illegible] Bridge, [illegible], "as [illegible]

[illegible] the early years of the [illegible] place was given by Henry VIII. [illegible] who sold it to Sir Edward North; he sold [illegible] Earl of Northumberland [illegible] 1553, it again [illegible] by [illegible] in [illegible]

house of Lord North [illegible] house, and abode there [illegible] of London, where he [illegible] January next following [illegible] through the city of London to [illegible]. In this mean time the Mayor and citizens [illegible] in diligence [illegible] the day and time appointed [illegible] through the city [illegible] passage [illegible] within the [illegible] doubtless re[illegible] [illegible] there [illegible] Lord Almighty and everlasting [illegible] hearty thanks that Thou should have been so [illegible] as to spare me to behold this joyful day, and to [illegible] that Thou hast dealt as wonderfully with me as Thou [illegible] Thy true and faithful servant Daniel the prophet [illegible] delivered out of the



Denne from the cruelty of the greedy, raging lyons; even so I was overwhelmed and only by Thee delivered. To Thee, therefore, be only thanks, honour, and praise for ever, Amen." She passed by Gracious Street, Cornhill, Soper Lane End, the Little Conduit, and Fleet Street. On the way were five emblematic pageants. "And as she passed through Ludgate, one near to her repeated the great charge that the city had been at, to whom she gave worthy answer, that she well considered the same, and that it would be remembered." Then the Mayor presented her with a purse containing one thousand marks in gold, with the hope "she would continue their good lady." She gave answer "that if need be she would willingly in their defence spend her blood."

But to return to the Charterhouse. In 1565 it was sold for £2800 by Roger, the second Lord North, to Howard, Duke of Norfolk, who pulled down many of the monastic buildings and added many rooms, including the noble hall—where at present the Poor Brethren dine—to fit it for a nobleman's use. The grand staircase is also of this date; but Norfolk lived no great time to enjoy it, and on his attainder and execution for proposing to marry Mary, Queen of Scots, it again reverted to the Crown. Queen Elizabeth subsequently granted it to that Duke's second son, afterwards Earl of Suffolk, the builder of Audley End, that grand house in Essex. Lord Suffolk sold it to Thomas Sutton, of Camp's Castle, Cambridgeshire—who had made a great fortune in sea-borne coal—in 1611, for £13,000; and in the June following Sutton endowed it as a charity by the name of "The Hospital of King James." The donor died in December of the same year, before the work was completed, and was buried in the chapel, beneath a sumptuous monument, the work of Nicholas Stone (the sculptor of York House Water Gate) and Mr. Jansen.

Sutton's bequest of £200,000 for the purpose of charity aroused much comment and heart-searching amongst great people. Bacon wrote a tract against the scheme. "For to design the Charterhouse—a building fit to be a prince's habitation—for an hospital is as if one should give in alms a rich embroidered cloak to a beggar." The foundation adopted comprised, first, a hospital for pensioners, not to exceed eighty in number, "who shall be gentlemen by descent, and in poverty; soldiers that had borne arms by sea or land; merchants decayed by piracy or shipwreck; or servants in the household of the King and Queen; to be fifty years and upwards, except those maimed by wars, who may be admitted at forty." The school was to be for children of poor parents; and was finally removed to the country in 1872, the land being sold to the Merchant Taylors for their school. The hospital remains as Sutton left it.

The scholars have included many names famous in history: Isaac Barrow, Blackstone, Addison, Steele, John Wesley, Unwin, the friend of Cowper, Chief Justice Ellenborough, Thomas Day (the author of "Sandford and Merton"), W. M. Thackeray, Sir Charles Eastlake, Grote the historian, General Havelock, John Leech, and many others. Memorials to some of these are in the cloisters.

Washouse, or Poplar Court, is memorable from Thackeray's description of it in "The Newcomes," one of these little houses being the final setting of Colonel Newcome's life. The outer wall of this court is part of the monastic work, and in the brick-

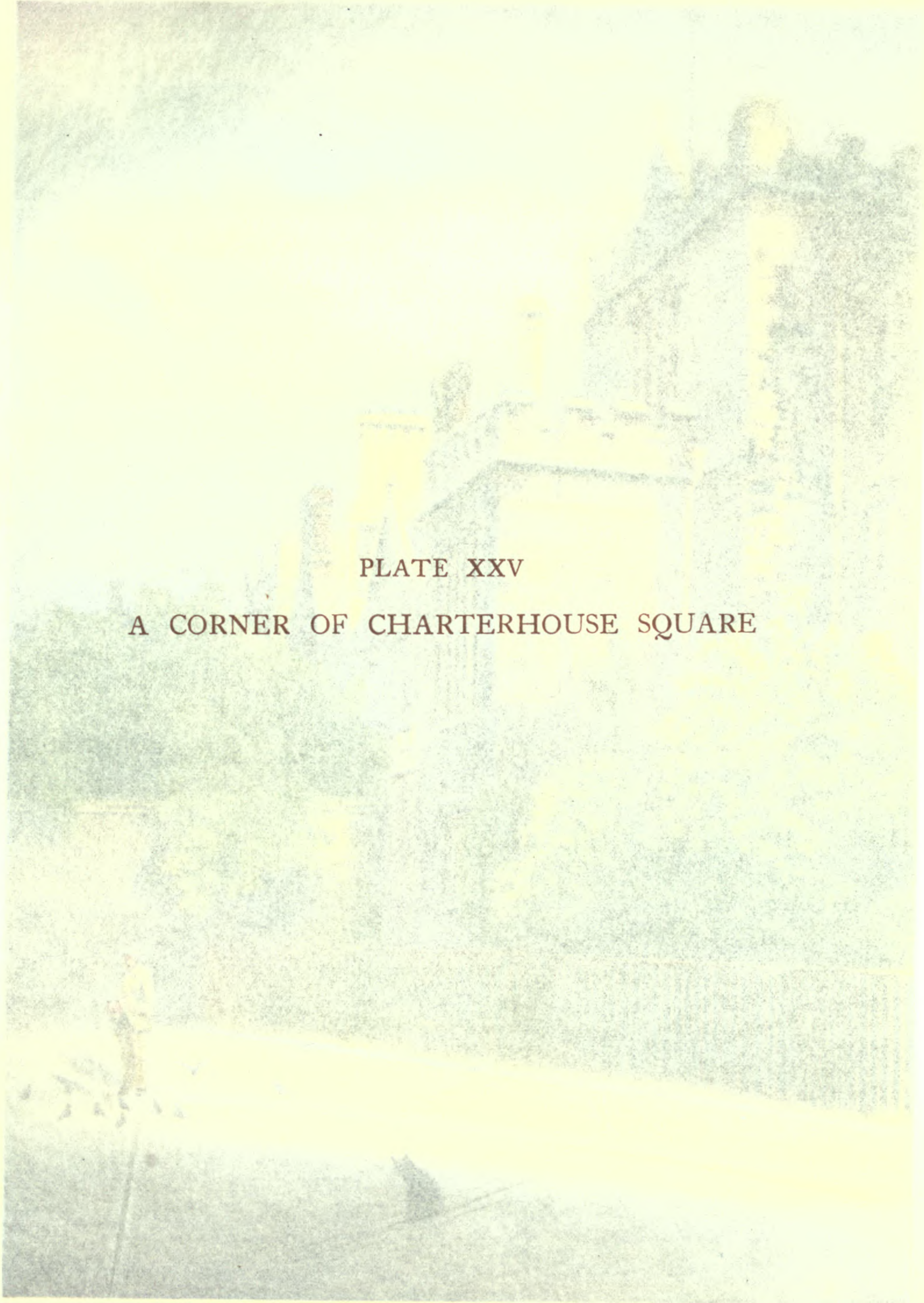
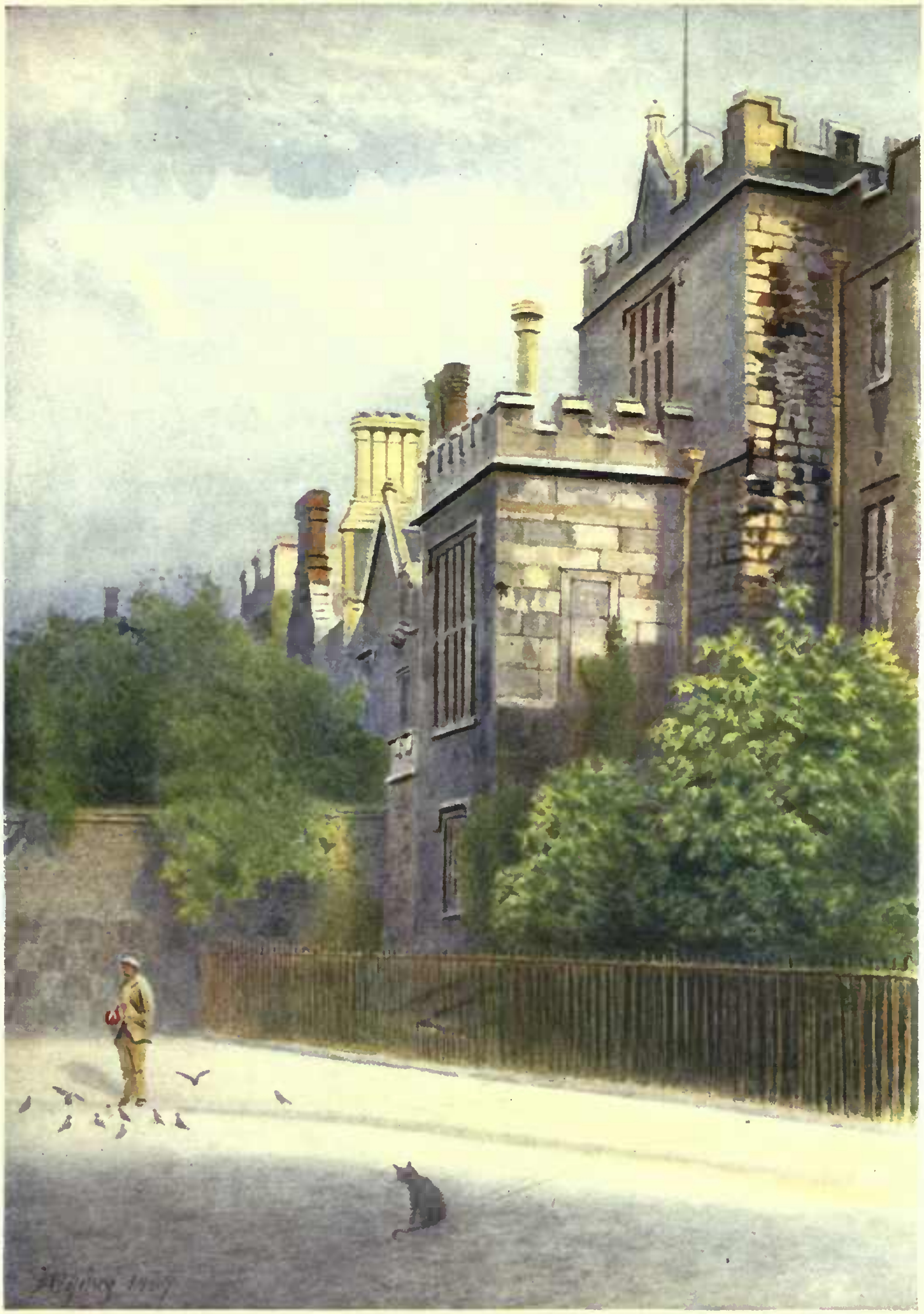


PLATE XXV

A CORNER OF CHARTERHOUSE SQUARE



work can be traced the cross and "I. H. S." The chapel, much altered from time to time, is probably the chapel founded by Stratford. In Strype's time part of it was used as a dwelling-house, and the square had become a garden. Several people of note have lived in the square—Richard Baxter in 1686, and another famous preacher, John Howe, died here in 1691.

ST. BARTHOLOMEW THE GREAT AND CLOTH FAIR

Cloth Fair still holds many ancient houses, but they are getting fewer, and modern ideas of sanitation are bound to sweep them all away before many years have passed. The street as we know it was built after the dissolution of the monastic orders, and became the headquarters of the cloth trade. It still retains some fragments of that commerce; but the greater number of the houses are now occupied by men engaged in the meat market, and the shops of those catering or furnishing for the same vast business. One house is called the Earl of Warwick's house; whether any such Earl lived there is doubtful. His ancestor might, when he bought the priory and wished to see it converted into cash. Many of the houses are of timber, and it is a marvel that they have remained there so long. The passages and alleys are very narrow; in some—as "Back Passage"—it is hardly possible to see the sky, and it is certainly the only fragment by which one may see how ancient London was built. Bearing a rather doubtful reputation amongst the police, I have found none but honest folks, and every kindness while working there. The public-house near one end, known as the "Dick Whittington," remains, in its upper part, much as it has been; but modern improvements have made it necessary to raise the ceiling of the ground floor by taking half of the floor above. The babes as corner trusses are a curious feature, and there is a resemblance to the little figure in Panyer's Alley, but that figure is in profile.

This house claims to be the oldest licensed house in the city of London, dating back to the fifteenth century. No doubt Dickens knew it, but careful search of his work has not revealed any reference to it.

The cloth trade was one in which the English people were very backward, and it was carefully fostered from very early times. In 1336, at a Parliament held at Northampton, it was enacted that whatever cloth-workers of Flanders or other countries should dwell and inhabit in England, they should come peaceably and quietly, and have most convenient places assigned to them, with great liberties and privileges. In time this had the desired effect, and by the middle of the sixteenth century it is noted, "that the last year the carriage and sale of wool out of the realm was forbidden, by reason whereof the wool of the realm remained unoccupied and unwanted; and it should also appear that at that time there lacketh clothiers to drape ye said wool. But it is now otherwise, for clothmaking is waxen so great as when clothiers have their open vent and trade, then all the wool of the realm will scant suffice to keep them in work; and it may well be thought also that our countrymen at that time were not so skilful in clothmaking as the strangers were."

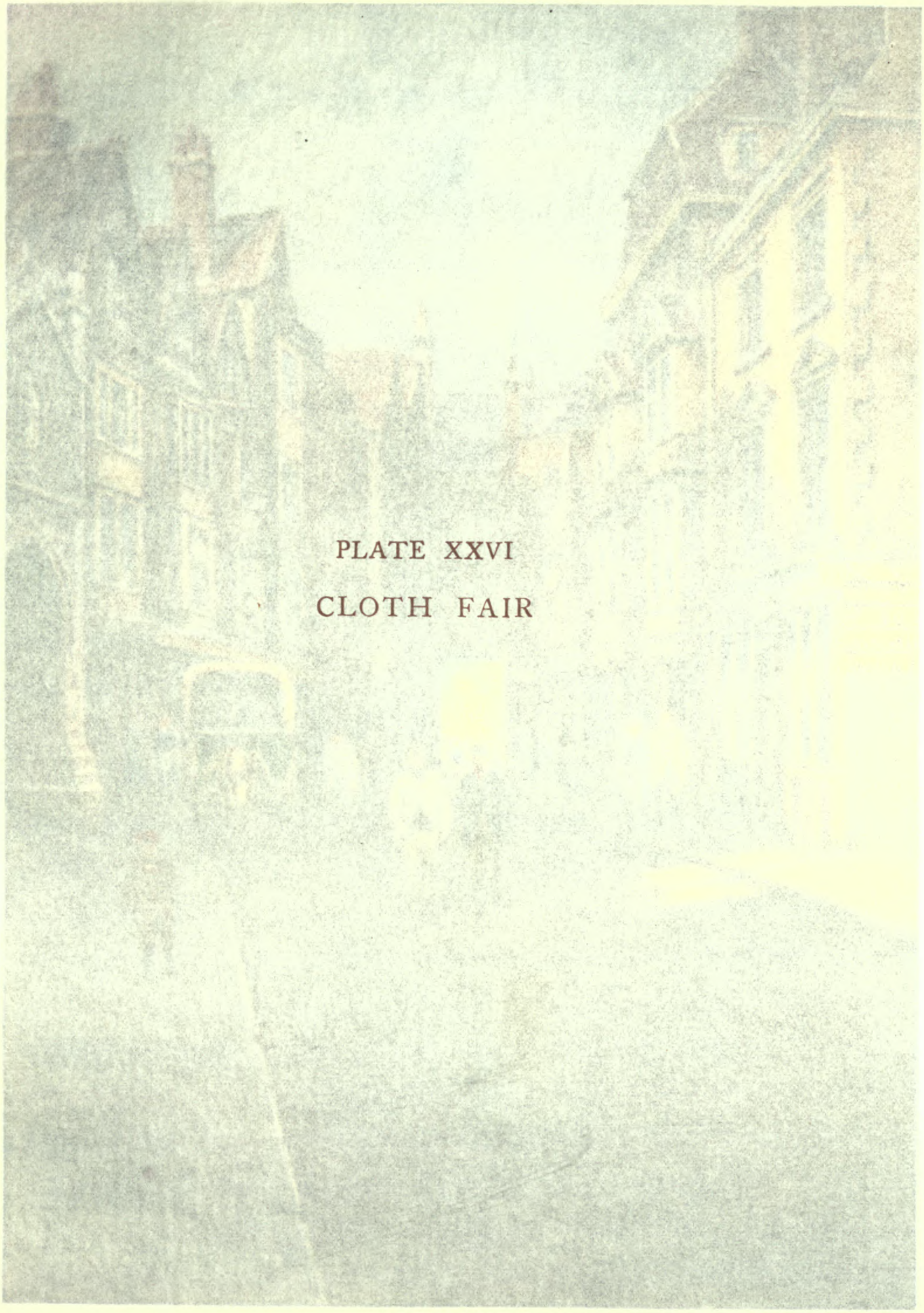
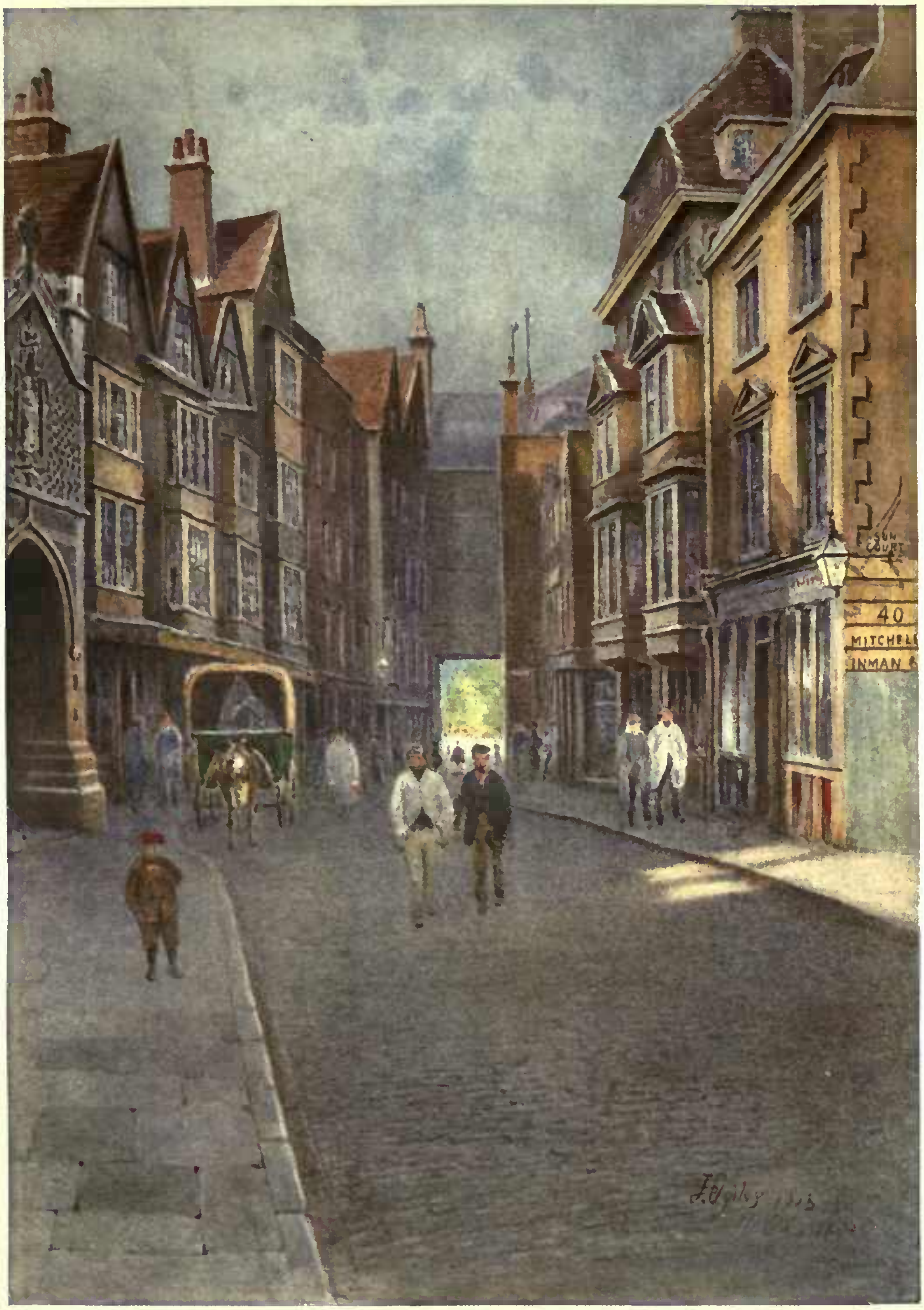


PLATE XXVI

CLOTH FAIR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During Bartholomew Fair the court of "Pie Poudre" sat in Cloth Fair, at the "Hand and Shears" tavern. There were similar courts at many of the larger wakes and fairs throughout the country—a few of them bearing the same title. They dispensed summary justice to all offenders frequenting the fair. The regulations for this were: To keep the peace of our sovereign lord the King—no conventicles, congregations, or affrays. No unsealed measures for ale, wine, or beer, upon pain that will fall thereof. No person shall sell bread except it be good and wholesome for a man's body; no cook, pie-baker, or huckster to sell anything except it be good and wholesome for a man's body; none except true weights and measures. No person to arrest, attach, summon, or "execution" except the officers assigned. That no person within the limits shall break the Lord's Day by selling, or offering, or sitting, tippling, or drinking in ale-house, tavern, or inn. An early use of the word "bagman" may be noted, when, on the 1st September 1537 "one Cratwell, bagman of London, and two persons more, were hanged at the wrestling place, on the back side of Clerkenwell, for robbing of a booth in Bartholomew Fair." Bartholomew Fair, like others, especially near a great town, developed into a saturnalia. One of George Cruikshank's most powerful etchings deals with it under the guise of the "Devil's Frying-Pan," and before its suppression it had long ceased to be anything except a "pleasure" fair.

Even in that guise, at an earlier day, it suited the tastes of our forefathers.

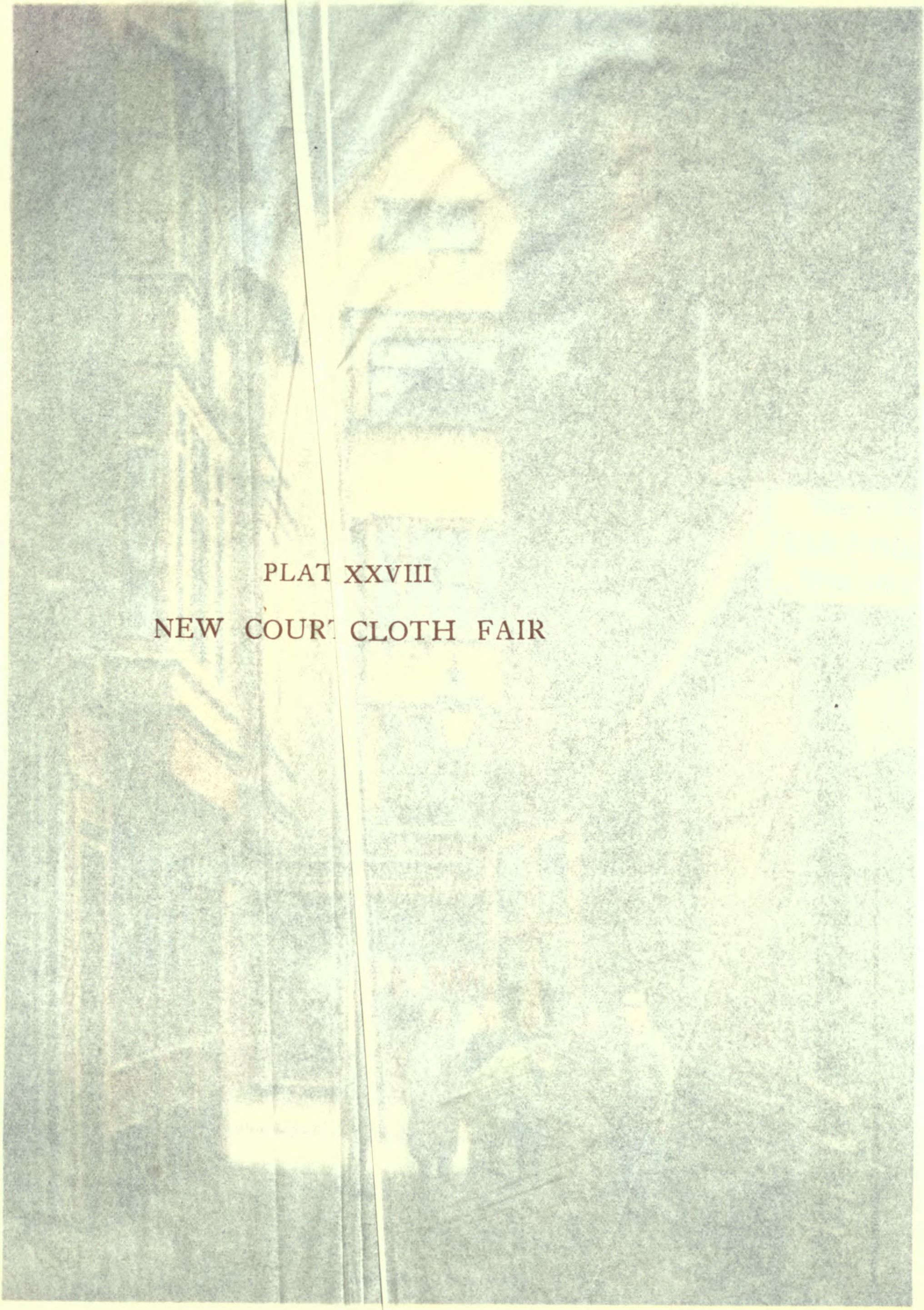
Carey, the author of the words and music of "Sally in our Alley," gives us a glimpse of the tastes of the multitude early in the eighteenth century. The occasion of the ballad was a shoemaker's apprentice making holiday with his sweetheart. He treated her first with a sight of Bedlam, then they went to the puppet shows, the flying chairs (an early form of merry-go-round), and all the other shows of Moorfields, from whence, proceeding to the "Farthing Pie-House," he gave her a "collation of buns, cheesecakes, gammon of bacon, stuffed beef, and bottled ale." Carey watched them through it all, and certainly showed his genius in translating the day's proceedings into the graceful ballad we know so well.

In 1593, the plague raging, Bartholomew Fair was forbidden, and for "vent" (vending) of woollen clothes, kersies, and linen cloth, to be sold in gross, and not by retail, "the same shall be brought within the close yard of St. Bartholomew . . . and have gates to shut the same place at night. There such cloth shall be offered for sale. To continue for three days only."

This privilege would provide an opportunity for merchants to replenish their stock before the travelling vendor moved on to other centres of commerce.

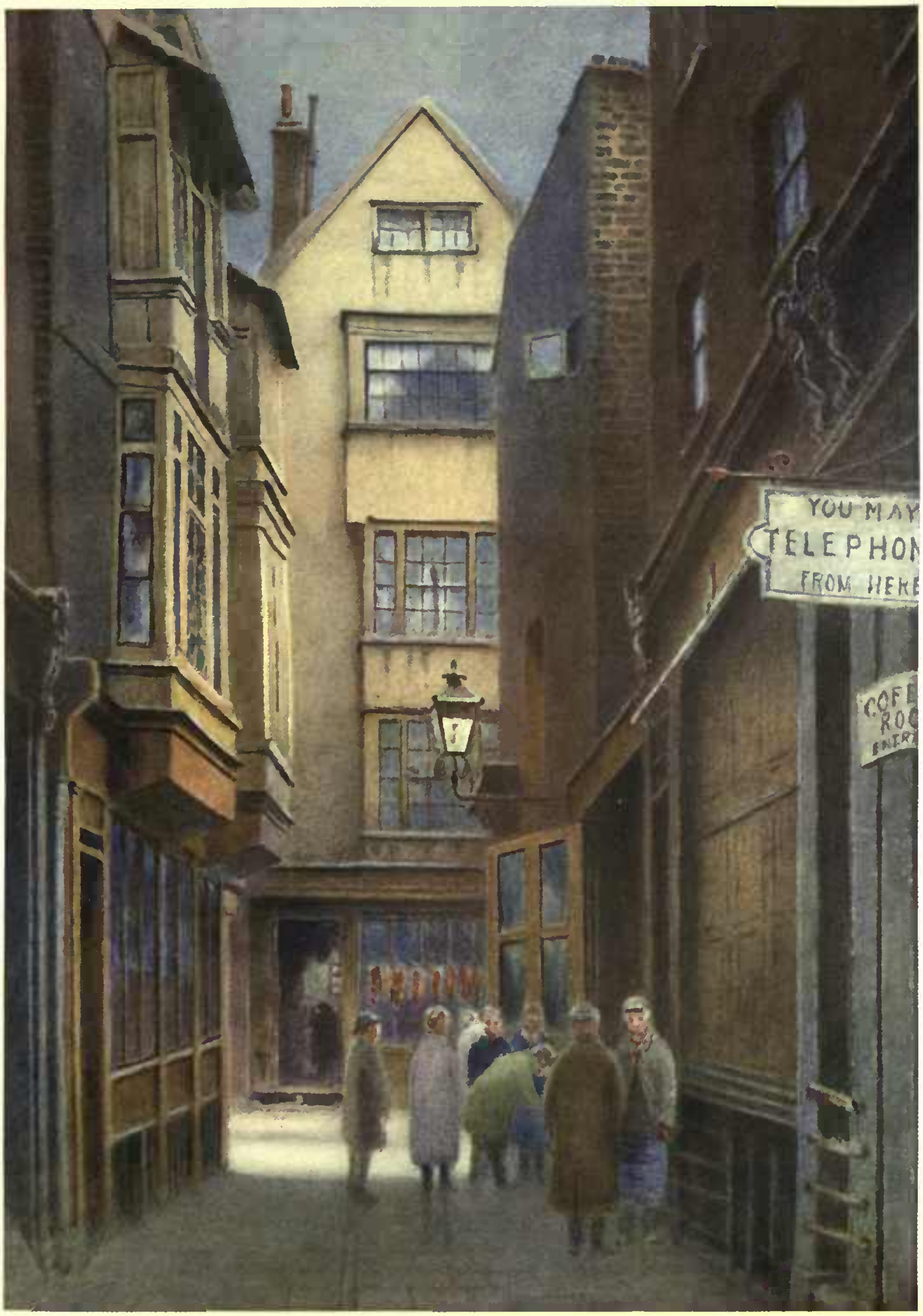
There are many narrow and crooked alleys on the east of St. Bartholomew's, and a few, but very few, ancient timber houses. And in Bartholomew Close there are still several old houses; one now being pulled down is probably of Tudor times. Most of them are used as warehouses, and the three which would have been of greatest interest have gone. These were 56, 57, and 58.

We do not know in what house Milton lived when he



PLAT XXVIII

NEW COURT CLOTH FAIR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retired here to his friends, after the Restoration, but he remained here until the Act of Oblivion was passed; nor which was the dwelling of Herbert le Seur, who modelled the statue of Charles I., now at Charing Cross.

When Benjamin Franklin came to England on Christmas Eve, 1724, he worked in the Lady Chapel of St. Bartholomew's for S. Palmer, a printer who had succeeded Thomas Roycroft, grandson of the printer of the Polyglot Bible. Thomas Roycroft the elder worked at 56. At 57 was Mr. Downing, also a printer, next door to whom, according to the parish register, William Hogarth was born in 1697. No. 58 was then in the occupation of Widow Gibbons, with whom apparently Hogarth's parents lodged. These three numbers are now a modern warehouse. Yet, in the exasperating way these things happen, the next houses nearer the church are untouched. Local tradition has forgotten the facts, or probably the history would attach itself to the nearest old house; but the researches of Mr. Webb, the churchwarden, have rendered that impossible.

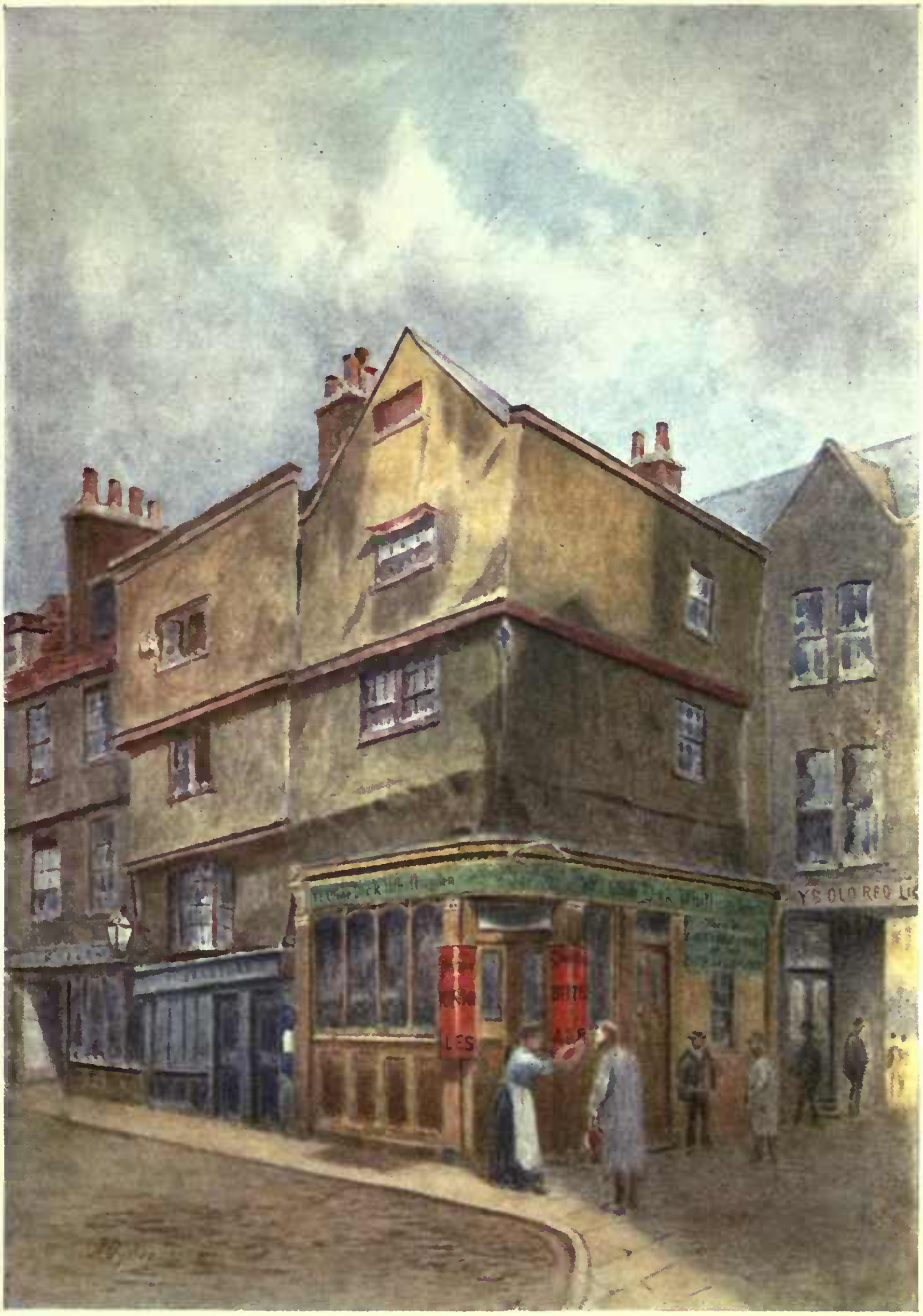
We would like to identify one house in this teeming city as having been inhabited by Milton, Hogarth, or Franklin, but it cannot be done. Of Milton there remains the cottage at Chalfont St. Giles; of Hogarth, the little house at Chiswick; and of Franklin, none. Even the streets where he lived have vanished, and the Sardinian Chapel will soon be gone. Inigo Jones, one of England's greatest architects, was born in Cloth Fair, the son of a cloth-worker. Little Britain and its surroundings figure largely in Dickens's "Great Expectations," and when Samuel Johnson was brought to London to be touched by Queen Anne for "king's evil," his mother lodged with Nicolson, a bookseller in Little Britain.

Little Britain is now the headquarters of the gold and silver lace-workers; formerly a centre of the book trade. It was here that the Earl of Dorset discovered "Paradise Lost," and used his influence to make the poet famous—so the story is told. If Milton got fame, he got not much else from it. During the year 1664, over four hundred books and pamphlets were published in Little Britain. By that time the pamphlet was one of the favourite weapons in the struggle for liberty that had lasted so long and been gained so hardly by the citizens. The Government and the Church had always regarded the man with the pen with a jealous eye, while the man with the printing-press was a "fearful wildfowl," when not working under their supervision. Even at so late a time as 1639, the Star Chamber issued a set of orders for the regulation of the press. It forbade, first, "The importation and sale of books printed beyond the seas, to the scandal of the Church, Government, governors of Church or State, commonwealth, corporation, person, or persons. Second, the printing of any book unless it was first lawfully licensed, upon pain that the printer should be disabled from exercising the mystery of printing, and receive such other punishment as the aforesaid two courts should inflict. Third, all books of the law should be licensed by the Chief Justice or the Chief Baron; books of history and State affairs, by one of the Secretaries of State; books of heraldry, by the Earl Marshal; books of divinity, philosophy, physic, poetry, and other subjects, by the Archbishop, or the

PLATE XXIX

THE "DICK WHITTINGTON" TAVERN, CLOTH FAIR be touched by Queen [illegible] his mother lodged with N[illegible]n. [illegible] gold and [illegible] trade. [illegible] Lane, and used [illegible] the story is told [illegible]ved [illegible] By [illegible] in [illegible]

[illegible]ion. [illegible] issued a [illegible] forbade, [illegible] printed beyond [illegible] church, Government, governors [illegible] wealth [illegible] person, or [illegible] first [illegible] disabled [illegible] such [illegible] inflict. [illegible] should be licensed by the Chief Justice [illegible]; books of history and State affairs, by [illegible] of State; books of heraldry, by the Earl [illegible] divinity, philosophy, physic, poetry and [illegible] Bishop, or the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Bishop of London, or the chancellors or vice-chancellors of the universities (all these might appoint licencers under them). Fourth, that every printer should affix his own name and the name of the author to every book, ballad, or portraiture by him. Fifth, that there should be no more than twenty master printers, besides those of his Majesty and the universities; no printer should have more than two presses or two apprentices, unless he were warden of the company. Sixth, that if any other person presumed to print or work at a press or compose letters, he should be set on the pillory, be whipped through the city of London, and suffer other discretionary punishment. Seventh, that there should be no more than four letter-founders allowed."

For one year, 1679-80, the Licensing Act was allowed to lapse. Authors and printers availed themselves of their freedom, but the judges soon sternly repressed that.

Through the long centuries after the Conquest the citizens were used by the kings as a source of money; and by using their needs the guilds and merchants slowly, slowly dragged their liberties from the claws of contending factions, and in time were able, to some extent, to guard their own; but it was a weary, long time before this end was reached. In 1683 Charles II. seized the liberties of the city, on the grounds that the city had imposed an arbitrary tax on merchandise brought to public market and circulated a printed petition, saying that the King, "by the prorogation of Parliament had interrupted the provisions necessary for the preservation of himself and his Protestant subjects." The first was declared contrary to law, and the second a libel on the King. The city pleaded that the rates were reasonable and lawful by custom and charter, and that if, by either of these acts, any offence had been committed, it should be visited on the individuals themselves, and not on the freemen, numbering fifty thousand persons. The court pronounced "That the franchise and liberty of the city of London should be taken and seized into the King's hands." After the Common Council presented a petition expressing their deep sorrow and contrition, the King gave them his pardon, allowed the Lord Mayor to continue in office, appointed a new court of aldermen, excluding eight who were obnoxious ; and the defunct corporation resumed its duties.

It seems probable that the monarchial outburst by the 'prentices during the first year of the Commonwealth arose quite as much from their stomachs as their loyalty. The Parliament had great difficulty in raising funds for the army, and at first raised loans in the city at 8 per cent., "pledging the public faith for the repayment of the capital" ; but this was not enough, and was superseded by a weekly assessment of £10,000 on the city of London, and £24,000 on the rest of the country. The estates of delinquents were sequestered, and a new branch of taxation—the excise—was introduced. It taxed strong beer, ale, cider, perry, wine, oil, figs, sugar, raisins, pepper, salt, silk, tobacco, soap, strong waters, and flesh meat exposed for sale or privately killed.

Beyond this, some patriots fasted voluntarily and paid the saving into the Treasury. This gave a hint, and was presently developed by ordinance, appointing commissioners to go through the city and rate every housekeeper at one meal for each of the family, the money to be collected every Tuesday for six months. The 'prentices had already sweated in making the defences round the city, when, every morning, thousands of the citizens were summoned to the task of making these earthworks (twelve miles in circuit), proceeding with drums beating and colours flying to their appointed place, their wives and daughters accompanying them, to aid and encourage them in their new and strenuous labour. And now, to have a compulsory fast put upon them was too much. The 'prentices caused tumults; they broke through the guards, fought and quarrelled with the soldiers, demanding that the King should be brought back and take charge of his own again; but these small riots were summarily suppressed by Sir William Waller, the commander of the defences.

One of the first acts of James II., when he succeeded to the throne, was to arrest Alderman Cornish, who had been somewhat zealous in searching out "Popish plots," cast him into Newgate, and convict him on the evidence of two "infamous and profligate villains," Col. Ramsay and Goodenough. Ten days after his arrest, the worthy Alderman was hanged, drawn, and quartered outside his own house in King Street, Cheapside. Remembering this, one may have some clue to the feelings of the Lord Mayor, when James sent for him after the Prince of Orange landed at Torbay, "and earnestly recommended to him the care of the city during his absence," marching away gallantly to meet the invader, and returning precipitately in a little time to London, "where, apprehending himself in great danger, he resolved to provide for his security by abdicating his throne and leaving the kingdom."

The continued interference by the court in the elections of mayors and aldermen seems to have been a feature peculiar to Stuart times. Queen Elizabeth did interfere with their clothes; as in 1580, when her Majesty issued a proclamation against excess of apparel, gold chains, and cloaks, which the men wore down to their heels, and various expensive trimmings, limiting also their daggers to twelve inches and their swords to three feet in length. Perhaps the citizens were rather extravagant, as two years later we find, "The Lord Mayor and Council enacted, That no apprentice should presume to wear any apparel, but what he receives from his master; no hat, but a woollen cap; neither ruffles nor cuffes, loose collars, nor other thing than a ruff at the collar; no doublets but what were made of canvas, fustian, sackcloth, English leather or woollen, without gold, silver, or silk trimming; to wear no other colour in hose or stockings than white, blue, or russet. Their breeches shall be neither stitched, laced, nor bordered; a plain upper coat of cloth or leather without pinking, stitching, edging, or silk about it; no pumps, shoes, or slippers but of English leather, without pinking or edging; no girdles or garters other than crewel woollen or leather, without being garnished; no sword, dagger, or other weapon but a knife; no ring, or jewel of gold or silver, or silk on any part of his apparel." So that it was little use for the 'prentice's sweetheart to make garnishings for him. "That he shall not go to any dancing, fencing, or music schools, nor keep any chest, press, or other place for keeping apparel or goods, but in his master's house, under pain of his master's discretion for the first offence, being whipped at the hall of his company for the second, and serving six months longer on his indentures for the third offence." After that came the dungeons known as "Little Ease" under the Guildhall.

Thirteen years later the apprentices of London, "having been seduced by a set of incorrigible villains, now arrived at such a pitch of insolence that the case was laid before her Majesty," who issued a proclamation and arrested a great many. These were tried at the Guildhall; five were condemned and two executed on Tower Hill. One would like to imagine Queen Bess with more sympathy towards lads of spirit. The municipal government was severely paternal, and did not become less rigorous with the passage of time. The masters, being brought up on the strictest lines, handed it on to the next generation. The instructions of Henry VIII.'s time seem strict enough to keep them in the strait path.

"Ye shall constantly and devoutly on your knees, every day, serve God, morning and evening, and make conscience in the due hearing of the Word preached, and endeavour the right practice thereof in your life and conversation. Ye shall do diligent and faithful service to your master for the time of your apprenticeship, and deal truly in what you shall be trusted. You shall often read over the covenants of your indenture, and see and endeavour to perform the same to the utmost of your power. Ye shall avoid all evil company, and all occasions that may tend to draw you to the same, and make speedy return when ye shall be sent of your master or mistresses' business. Ye shall be of fair, gentle, and lowly speech and behaviour towards all men, especially to all your governors; and, according to your carriage, expect your reward for good or ill from God and your friends.—June 1st, 1526."

The Blue Coat School, for many a year one of the picturesque spots of the city, is being replaced by the huge and ugly building of ferro-concrete, the extension of the Post Office.

Modern departments of the Government are not so careful in nursing home industries as those of bygone days, else the home quarryman and mason might have had some work from this. Perhaps in twenty years' time, when Portland stone would be putting on the tints so suitable to London, and becoming more beautiful with the passage of years, this building, said to contain neither stone nor brick, with the exception of some stone veneers, will be putting on the shabby look that seems the fate of all cement buildings, and later generations may be sorry. Part of it stands on historic ground.

In 1224 there arrived at Dover four clerks and five lay brothers, Friars Minors of the Franciscan order; five settled at Canterbury, four came to London, where they were lodged by the Friars Preachers at their house at Holborn for fifteen days, when they removed to a house in Cornhill which they leased from John Travers, one of the sheriffs. Here they remained about a year, becoming much straitened for room by increase of their number, which being observed by John Iwyn, a citizen and physician (who afterwards became a lay brother among them) he acquired from the Mayor and commonalty of the city of London one plot or parcel of ground lying near to St. Nicholas' flesh shambles, and appropriated it to the use of the Gray Friars, which then came first into England, "where afterwards they builded them a little house and a small church." In 1292, "died Queen Eleanor, ye wife of Henry III. and mother to King Edward I., whose heart was buried at the Gray Fryers in London—which was then a small church and afterwards made greater—and her body was buried at Ambresbury, a house of the nonnes." In 1306, "This yere the new great church of the Gray Friars was begun to be builded by Lady Margaret, Queen and wife to King Edward I., who was afterwards buried in the same church, in the upper part of the choir. John of Britein, Earl of Richmond, builded ye body of the said church, and the residue was finished by the Lady Mary, Countess of Pembroke ; Gilbert de Clare, Earl of Gloucester ; Margaret, Countess of Gloucester ; Elianor de Spencer and Elizabeth Brugh, sisters to Gilbert de Clare ; all which was finished in two and twenty years. But the last founder was King Henry VIII., who erected and ordeyned it to be a parish church, and named it Christ's Church.

"In 1364 died Lady Isobel, ye King's mother, wife to Edward IV. and daughter of Philip le Beau, the French King, and she was buried in London in the Friars Minors, commonly called Gray Friars, right nobly and honourably, with all the prelates and barons of England, and lords of France, that lay here for hostages."

In 1544 this church, with many others, was standing disused "when there was taken by the King's ships in the west country and upon the English coast the number of three hundred French ships and more, so that Gray Friars church in London was laid full of wyne, and the Austin Friars and Black Friars were laid full of herrings and other fish that was taken going into France."

The following year, 1545, the church was given to the Mayor and city of London, to be erected into a parish church for the use of the inhabitants of the late parishes of St. Nicholas and St. Ewyn, which were taken down by the Mayor, and the Friars' church enlarged with the materials. The church of St. Ewyn stood between the north-east corner of Newgate Market and Warwick Lane. A part of the parish of St. Sepulchre was added, and it was called by the name of Christ's Church.

Here, in 1665, was buried Sir Kenelm Digby, when he was laid in the gorgeous tomb erected by him over the remains of his wife, Venetia Stanley. By some means the church at a later date came into the possession of Sir Martin Bowes, a goldsmith and alderman, who sold all the magnificent monuments of marble and alabaster for £50. Some of these may even now be masquerading under other names in other churches. This vandalism was of small consequence, as they would undoubtedly all have perished in the Great Fire. The church was rebuilt by Wren in its present form.

Among other persons of note buried in the present church is Richard Baxter, the author of "The Saint's Rest," a much persecuted man in his day. A few hundred yards away, in Aldermanbury, his principal enemy, Judge Jeffreys, also sleeps quiet enough, though not so honourably remembered.

The question of the poor was as insistent in 1551 as it is to-day. Ever and again orders were issued for the removal of foreign beggars (that is, beggars from another district) from the city, and in that year the question was ordered to be investigated by the combined wisdom of the Lord Mayor and Aldermen. By their decision, they divided the poor into three classes, viz. the sick and decayed poor, the fatherless child and the aged poor, the sturdy vagabond and the idle poor. For the first they created St. Thomas's Hospital in Southwark, for the second Christ's Hospital (known to us as the Blue Coat School), and for the third class, Bridewell, and did also provide five lazar-houses "for those who in times past did go up and down the city clapping of dishes and ringing of bells, or lay at the church doors." And, as the "noisomeness" of the town ditch would interfere with the usefulness of Christ's Hospital, "Master William Chester, alderman, and John Calthorp, drapers, at their own proper cost and charges, covered and vaulted ye town ditch in brick, from Aldersgate to Newgate, which before was loathsome and noisome to the said hospital." Afterwards it was entirely filled up.

The first endowment given to Christ's Hospital was by a shoemaker of Westminster, famous for his industry and early rising; his name was Richard Castell, and the gift was tenements and lands in Westminster of the value of £44 per annum. A later benefactor was Guy, the founder of the hospital now bearing his name, but formerly the St. Thomas's Hospital referred to before. He was a native of Horsleydown, a bookseller and printer of Bibles, who made his immense fortune by purchasing the prize tickets of seamen at a large discount, and investing the proceeds in the South Sea Company.

The first eating-house of a genteel sort in London was, in 1688, opened in Christ Church Passage (recently closed up by the Post Office extension) by Mr. Pontack, a Frenchman of Bordeaux; the public could bespeak dinners there from four shillings to one guinea.

In Newgate Street, nearly opposite the General Post Office, and next to a new assurance office, is still pointed out the site of John Gilpin's shop. What foundation Lady Austen had for the story she told to Cowper we do not know; there may have been such a "linen draper bold" who lived there;

but the story appears to rest on quite as slender a basis as that of Tom Hood's "Epping Hunt," where—

> "John Huggins was as bold a man
> As ever trade did know;
> A warehouse good he had that stood
> Hard by the church of Bow."

At an earlier date Cheapside had other literary memories. In this street in 1591 was born Robert Herrick, the author of some of the daintiest verse in the English language. Presented by Charles I. to the vicarage of Dean Prior in 1629, at the Civil War he was deprived and came to London, where he is said to have associated with Ben Jonson and his set; but Jonson died in 1637, and Herrick's allusion to "lyric feasts made at the Sun" must refer to earlier convivialities. Reinstated at the Restoration, he died at Dean Prior in 1674.

St. Martin's le Grand was not always so peaceful a district as now, with the busy Post Office, and its multitude of young ladies swarming in and out of the door in Angel Street. When Henry VII. built the chapel at Westminster "for a burial-place for himself and his posterity," precisely enjoining that "none but blood royal should be permitted to lie therein," he procured a bull from the Pope uniting to the abbey the church of St. Martin's le Grand and the manor of Tykill, in Yorkshire, to maintain a chantry of three monks, priests, and two lay brothers, "to say mass for his soul daily and the souls of his wife and children," for which service they were allowed a hundred shillings yearly.

It probably had an earlier connection with the abbey, as the place was a sanctuary at a very early time, and often a source of trouble to the city. In 1454 "there was a great fray made in St. Martin's le Grand by sanctuary men, who issued forth and hurt divers citizens, whereof it was like to have grown a great spoil, had not the great wisdom of the Mayor and magistrates of the city put the same in good order in time, for there was so grievous a complaint made to the King against the city by the Abbot of Westminster, that the liberties were in great peril to be seized."

In 1457 "there was a good order taken for ye good usage of St. Martin's le Grand in London, being a sanctuary." There are still several churches in the vicinity, the churchyard of one being laid out as a garden and known as the "Postman's Park." St. Ann's in the Willows contains a monument to Peter Herwood, who apprehended Guy Faux, and in 1640 was stabbed by John James, a Dominican friar, in Westminster Hall.

In Falcon Square is a place of worship associated with Drs. Livingstone and Moffat. It has recently been sold, and a chapel is to be erected in Harrow with the proceeds.

In Monkswell Street is the Hall of the Barber Surgeons; it was designed by Inigo Jones, and, among other interesting things, contains the picture by Holbein, showing Henry VIII. giving them their charter. As far back as Pepys' time they have been willing to sell this work. Pepys did not like the subject, nor the price. "I did think to give £200 for it, it being said to be worth £1000; but it is so spoiled that I have no mind to it, and it is not a pleasant, though a good picture." Pepys in these words shows his good sense and his apt criticism. There are several other good portraits—one of Inigo Jones, by Vandyke, and the Countess of Richmond, by Lely. A leather screen in the hall is said to be formed of the skin of a man who was hanged at Tyburn, and found to be still living when brought here for dissection; he left his skin, when he did die, to the surgeons as a token of gratitude.

The name of Cripplegate has provided matter for dispute amongst antiquaries for centuries. The most probable origin of the name arises from the monkish legend with reference to King Edmund the Martyr. When his body was removed from Bury St. Edmunds to London during the Danish invasion in 1010, it was brought into the city by this gate, and certain lame men being present, were miraculously cured by the holy relics; "rising to their feet upright, and praising God." A charter by William the Conqueror fifty years later, founding a college in the vicinity, mentions it as Cripplegate. Like most of the gates, it was used as a prison, and was rebuilt by the brewers of London in 1244. From the oft-repeated rebuilding of all the city gates, it is probable that in early times they were built of timber. Some of them, for keeping and repair, were granted to the monks, such as Aldgate. Moorgate was remarkable in being built higher than the others, so that the train-bands could march out with their pikes to exercise in Moorfields. This expanse of rough ground, crossed by a brook which ran by Fore Street and joined the Walbrook on the east of Moorgate, was the great exercise ground for the city, and at an early date these exercises did not always take the form deemed best by the authorities; in that resembling in many ways a question very much in evidence now. In 1349 proclamation was made that "The people of the realm, instead of using their skill in shooting arrows, that honour and profit may accrue to the realm, and by the help of God be no small assistance in our warlike acts; the same people please themselves in hurling of stones and wood and iron, some in hand-ball, foot-ball, and in cambuck (a game played with a ball and a crooked stick, the parent, probably, of hockey and golf), and cock-fighting, and some apply themselves to dishonest games, whereby the said realm is likely in a short time to become destitute of archers. We willingly apply a reasonable remedy, and command you in the city, as well within the libertys as without, you cause public proclamation to be made that every one of the city, strong in body, at leisure times on holidays, use in their recreations bows and arrows or pellets and bolts, and learn and exercise the art of shooting, forbidding all games which have no profit in them, under pain of imprisonment." In those days the authorities had no doubts as to what they wished, nor how to enforce their wishes. On May 20, 1618, James I. declares that it is his pleasure, "After the end of Divine service the people should not be letted from any lawful recreation on Sundays, dancing, either for men or women, archery for men, vaulting, or any other such, nor from having May games, Whitsun ales, and morris dances, and the setting up of maypoles and other sports therewith used, and that women should have leave to carry rushes to the churches for the decoring of them according to their old customs." These liberties did not extend to recusants, nor to conformists if they had not on the same day attended Divine service.

ST. GILES', CRIPPLEGATE

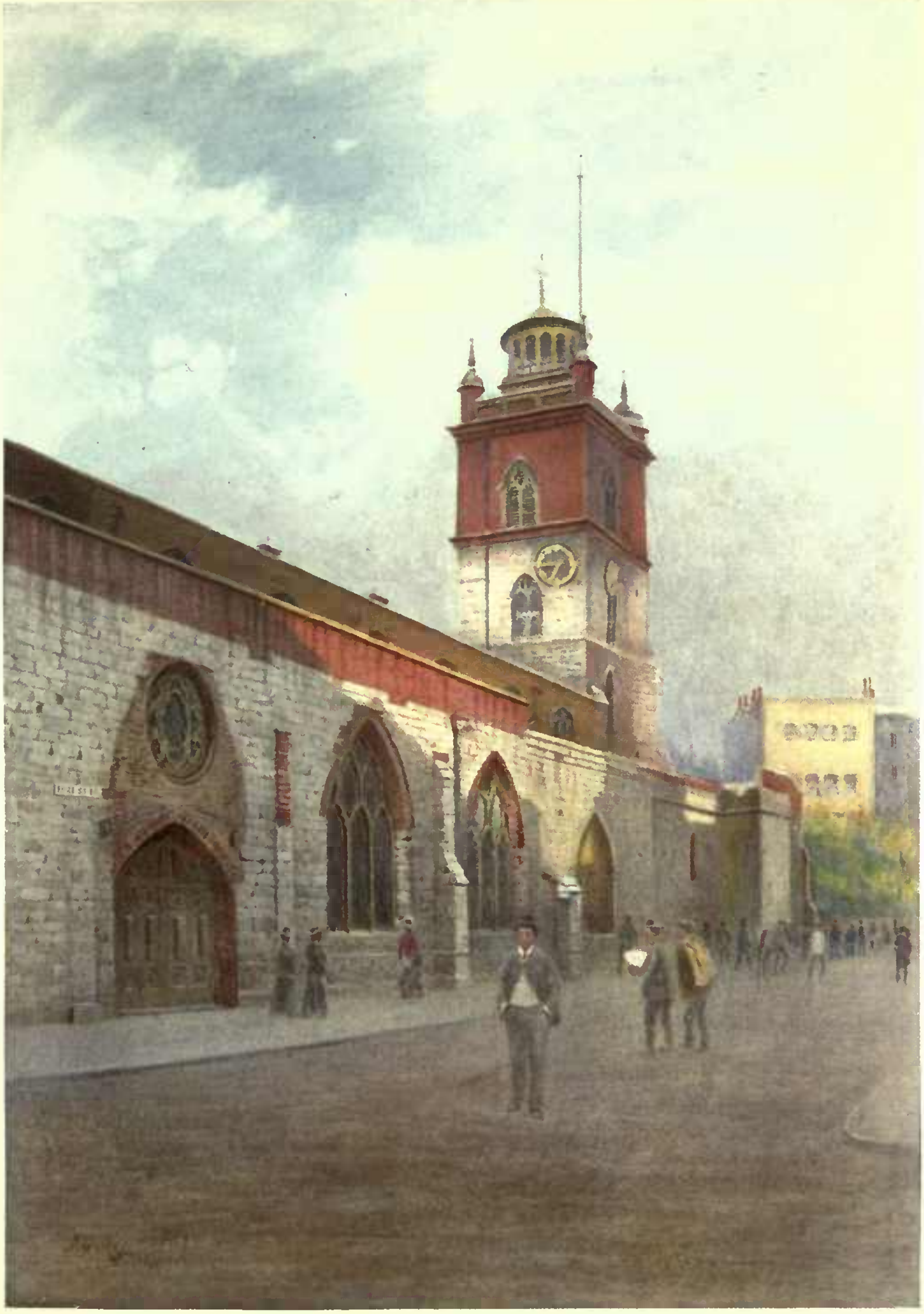
St. Giles', Cripplegate, first built in 1090 by Alfune, was destroyed by fire in 1544. It was then rebuilt and enlarged. In 1682 the tower was raised and the upper part of brick added.

After the old houses built in 1660, which stood against it, and for the accommodation of which the mouldings had been hacked away, were removed in 1903, the church remained as shown in the drawing for some time; it was then cased with stone and a statue of John Milton erected near where a part of the city wall is apparent in the drawing.

Best known, perhaps, as the scene of Cromwell's marriage and the place where Milton's ashes lie, it is associated with many other famous men. John Foxe held the living for a time, but resigned it. At one time he was tutor to the family of Sir Thomas Lucy of Charlecote, and one of these pupils and her daughter are buried here. Intensely Protestant in sympathy, in 1575 he petitioned Queen Elizabeth for some Dutch Anabaptists condemned to be burnt, but unsuccessfully. He wrote much on the controversy with Popery, but the book on which his fame rests is his "History of the Acts and Monuments of the Church," popularly known as the "Book of Martyrs," first published in England in 1563. This book was sanctioned by the Bishops and ordered by canon of the Anglican Convocation to be placed in the hall of every episcopal palace in England. The book has gone through innumerable editions. Its trustworthiness is denied by Roman

PLATE XXX

ST. GILES', CRIPPLEGATE, BEFORE RESTORATION



Catholics (and William Cobbett). Foxe died in his seventieth year, and was buried in the chancel of St. Giles'.

John Speed, the historian, was buried here in 1629. He, assisted by Robert Cotton, a helper of Camden, wrote the "History of England." Like John Stow, he was a tailor, and enjoyed few advantages from education, yet he was a man of great attainments and industry in the study of antiquities. The first to reject old fables and exercise a just discrimination in the selection of authorities, his history was for long the best in existence; it extends from earliest times to the Union. In 1606 he published maps of Great Britain and Ireland, showing shires, hundreds, cities, and shire towns.

Here also is buried Sir Martin Frobisher, who thrice tried to discover a north-west passage to the East; served under Drake in the West Indies, was knighted for distinguished bravery during a fight with the Spaniards, and died of a wound received at Brest in 1594.

A curious feature of the donations at this church was the quantity of clothing given away, there being nearly a dozen different distributions of gowns, shirts, coats, stockings, smocks, &c.

John Milton moved to this district from St. Bride's Churchyard in 1640, and, with the exception of two periods, remained faithful to it all his life. The first house he occupied was in Maidenhead Court, near Bridgewater Square. There he wrote several tracts against Episcopacy, and married, in June 1643, Mary Powell, the daughter of an Oxfordshire Royalist. His wife, "accustomed to dance with the King's officers," and to much company, found the home uncongenial. No company came, and the crying of her husband's nephews, to whom he acted as a somewhat severe tutor, did not make the house more cheerful. Probably it had been nothing of a love match. She went to her parents at Forest Hill, and there remained. The poet's letters remained unanswered, and a messenger sent to bring her back was scornfully dismissed. So matters continued. Milton wrote some tracts on divorce, and, in expectation of the advance of Prince Rupert's troops after the battle of Edgehill, caused the famous poem to be affixed to the door of his house standing so near the highway :

> " Captain, or colonel, or knight in arms
> Whose chance on these defenceless doors may seize,
> If deed of honour ever did thee please,
> Guard them, and him protect from harms.
> He can requite thee, for he knows the charms
> That call fame on such gentle deeds as these,
> And he can spread thy name o'er land and seas,
> Whatever clime the sun's bright circle warms.
> Lift not thy spear against the muse's bower."

. . . . . .

The poet's father came to live with him, and he moved to a larger house in the Barbican (this house, No. 17, was taken down in 1864). His wife then, hearing that the poet was paying attention to a Miss Davies, returned to her home and allegiance—a fortunate event for the Powell family, providing them with a refuge when the Royalist cause failed. He published in 1646 his collected poems, including " Comus," " Lycidas," " L'Allegro," and " Il Penseroso." His father died, leaving him with a larger income, so that he gave up all his pupils but his nephews, and, in 1647, removed to a house in

Whetstone Park, backing on to Lincoln's Inn Fields. In 1649 he was appointed Secretary for Foreign Tongues to the Council of State, and migrated to Scotland Yard until rooms were ready for him in the palace. In 1651 his rooms were required for a greater person, and he moved to Petty France, York Street, Westminster, where are now Queen Anne's Mansions. He lived here for eight years; his first wife died, and his second wife, whom he married at St. Mary the Virgin, Aldermanbury, also died, and was buried in St. Margaret's. Mary Powell had left him with three daughters, and his second wife died in childbed; of her in later years he wrote the beautiful poem beginning, "Methought I saw my late espoused saint," and his blindness, that had been creeping on for years, became complete. The house in Westminster was later occupied by Jeremy Bentham and by Hazlitt. The former marked it with a tablet as "Sacred to Milton, prince of poets." This was probably the earliest of these tablets in London.

Milton then went into hiding in Bartholomew Close until his pardon was passed, when he took a house in Jewin Street. Here he lived for three years, wrote the greater part of "Paradise Lost," and was married a third time, to Elizabeth Minshull.

Jewin Street had at one time been the Jews' burial ground, but when Milton came there it was laid out in "fair garden plots and summer houses." Shortly after his marriage he removed to the house in Artillery Walk, now Bunhill Row, a small house on the west side, with open country to the north. Here he is described, "as he used to sit, in a grey coarse cloth coat, in warm, sunny weather, to enjoy the fresh air." Here "Paradise Lost" was finished, and published in 1667;

his "History of England" in 1670; in 1671, "Paradise Regained" and "Samson Agonistes," prophetic of the evil times to come. It was during these last eleven years that the Plague drove him out of London to the cottage at Chalfont St. Giles, provided for him by Quaker Ellwood, the only dwelling now standing that has sheltered John Milton. When he died he left property valued at £1500. Aubrey says he died "of the gowte, struck in," on the 9th or 10th November 1674, as appears by his apothecary's books. Another account says, "He died of consumption fourteen years after the 'Blessed Restoration,' and was buried in the grave of his father."

The story that his bones were dug up, and partially carried away, while Elizabeth Grant the sextoness exhibited what remained for twopence a head, seems to be disproved. No doubt that female ogre did, on the 4th and 5th August 1790, exhibit some remains, and George Steevens, the editor of Shakespeare, denounced the indignity intended by "Royalist land sharks," but satisfied himself that the corpse shown was that of a woman.

Susannah Annesley, mother of the Wesleys, was a descendant of Samuel Annesley, "silenced" here for over-liberal opinions.

The finely toned bells of the church for generations rung curfew for this part of the city, and in modern times Thomas Hardy describes the tower in glowing words. A part of the city wall is still to be seen in the churchyard.

One of the most famous natives of the parish was Defoe. The son of a butcher, he became a man of many enterprises; he studied for the Presbyterian ministry; he followed

Monmouth in the rebellion, and returning to London he was a hosier in Freeman's Court, Cornhill; but the shop, like the ministry, was too quiet a life. A merchant adventurer to Spain and Portugal was his next trade: failing, he compounded with his creditors, who must have had great faith in his probity—they took his single bond, and they were all paid. Next a brick and pantile maker at Tilbury, where he failed again; appointed one of the Commissioners for the glass duty, that office was soon suppressed, and in 1699 he took to literature. In 1702 he wrote a satirical pamphlet against the High Church party, "The Shortest Way with Dissenters," which immediately got him into trouble; he was fined, pilloried, and imprisoned. When he stood in the pillory in Cheapside, the populace honoured him; his health was drank with acclamation, and nothing harder than a flower was cast at him. During the two years he spent in Newgate he had sufficient liberty to publish a paper three times a week. On his release he was employed by Queen Anne on a mission to Scotland with reference to the Union, but the miry ways of politics attracted him again, and for some pamphlets on the "House of Hanover," he was fined £1600; obtaining a pardon, he entered the Secret Service. In 1719 he published the book which has delighted boys for all the years that have passed—"Robinson Crusoe." This was followed by other tales until his stormy life closed in 1731. His "Journal of the Plague Year" is a vivid narrative, compiled from the recollections of older men.

The Artillery Ground, or place for the exercises of the Honourable Artillery Company, was first used here in the time of James I., their old ground being too crowded. It is described as being "three fields from Moorgate and next to the six windmills."

BUNHILL FIELDS

In Roscoe Street is a meeting-house associated with George Fox the Quaker (whether he is buried there is doubtful); and close to that is Bunhill Fields, that weird city with groves of tombstones: this ground was set apart for use in the Plague, but was not so used. Defoe's "great pit" was near the upper end of Goswell Street. It was subsequently leased by several sects of Dissenters for a burying-place, they objecting to the Church Service; a part was assigned to the Quakers. Among the countless dead who lie here are Dr. Thomas Goodwin, who attended Cromwell in his last illness; Lieut.-General Fleetwood, Cromwell's son-in-law; George Whitehead; Daniel Defoe, 1731; John Bunyan, whose tomb was restored by public subscription in 1862; Susannah Wesley, the mother of the Wesleys; Dr. Isaac Watts; William Blake the painter and poet; and Thomas Stothard, R.A. A monument was erected to Defoe in 1870. There is no trace or record of where Blake lies.

Just over the City Road to the east is the chapel which is the headquarters of Methodism, and the pastor's house, where John Wesley died; one of the rooms in the house is fitted with a somewhat meagre collection of relics relating to Wesley and Methodism—the room where he died, and his closet; these form a place of pilgrimage for people from all the corners of the earth.

The district north of St. Giles' Church was for a time something of a literary centre. The Grub Street of the pamphleteers is now Milton Street: the former name is usually

PLATE XXXI

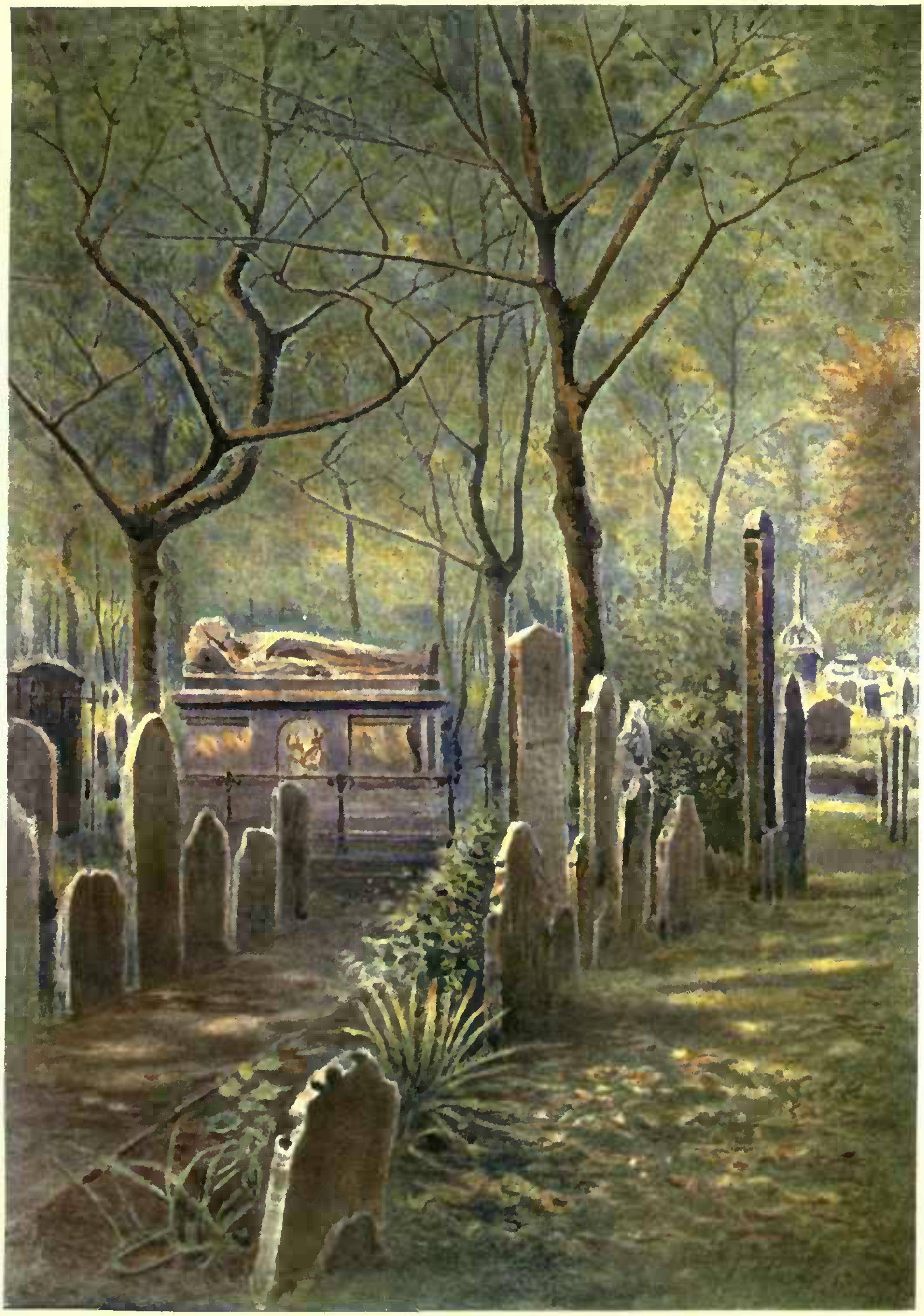
JOHN BUNYAN'S TOMB, BUNHILL FIELDS

[illegible] and next to the six [illegible]

[illegible] there is doubtful; and close to [illegible] that weird city with groves of tombstones; this ground [illegible] use in the Plague, but was not so used. [illegible] the upper end of [illegible] Street. It was [illegible] several sects of Dissenters for a [illegible] to the Church Service; [illegible] dead [illegible] Cromwell [illegible] son-in-law; [illegible] Bunyan, whose [illegible] Susannah Wesley [illegible] Isaac Watts; William Blake the [illegible] Stothard, R.A. A monument [illegible] There is no trace of [illegible]

[illegible] the east is the chapel which is [illegible] and the pastor's house, where [illegible] rooms in the house is fitted with [illegible] relics relating to Wesley and [illegible] died, and his closet; these form a place [illegible] people from all the corners of the earth.

The district [illegible] St. Giles' Church was for a time something of a literary centre. The Grub Street of the pamphleteers is now Milton Street; the former name is usually



said to have arisen as an opprobrious term in connection with Foxe's "Book of Martyrs," published there, but the name of the street is much older than that, being mentioned as Grub Street in an Act for paving certain streets in 1543. Playhouse Yard, in Whitecross Street, marks the site of the "Fortune Theatre," by which Edward Alleyne, the founder of Dulwich College, made his wealth. Pepys visited it, of course, and "found the musique better than we looked for and the acting not much worse, because I expected as bad as could be."

It must have been a new theatre then, as shortly after the ascension of Parliament, they passed an ordinance empowering the Lord Mayor and Sheriffs of the city to pull down and destroy all playhouses within their jurisdiction and to cause all the actors and players thereunto belonging to be apprehended and punished as common rogues and vagabonds, and also every person frequenting such playhouses to forfeit the sum of five shillings. This space, though strictly without the city, was certainly under their jurisdiction.

From St. Giles', Cripplegate, we may still trace the course of the city wall by London Wall, Wormwood Street, Camomile Street, Bevis Marks, on to Duke's Place and Aldgate. In the area between these and the Bank there are many churches and churchyards, while many of both have been swept away: here and there a little space of ground remains, where the churches had not been rebuilt after the fire—"the dreadful fire," as the worn inscription tells us; and somehow the graven letters make us realise the terror of it in a curiously poignant way.

Who has passed along Cheapside without seeing the plane tree growing among the tombstones marking the site of St. Peter's, Cheap, and few have not regretted the barbarous way in which it has been polled. The shops facing Cheapside are not a new feature: in 1401 the parishioners were granted a licence to erect a shop before their church, for which they had to pay the authorities £1, 10s. 4d. per annum. This proved too high, and the ground rent was reduced to 13s. 4d., while in place of what was then known as "the long shop" four shops were erected with rooms over them. Probably the ground rent has been raised since then. At the junction of Wood Street and Cheapside stood one of the crosses which were erected at each of the places where the body of Queen Eleanor rested—

> "Where Edward wept for Eleanor,
> In mortar and in stone."

This was found an obstruction at an early date and removed.

Another fragment of "God's acre" is hidden behind the warehouses of Wood Street, opposite St. Alban's Church; this was St. Mary's, Steyning. There is another near Falcon Square, and a few are entirely hidden from public vision.

Some of the churches remaining have a large amount of interest for us, while others have very little. The church of St. Alban's, Wood Street, recalls the story of the glazier and the head of James IV. When this king was slain at Flodden his body was embalmed, wrapped in lead, and brought to London—afterwards it was sent to the monastery of Sheen. Here the body lay for many years, finally being put in a lumber-room, where, after the Dissolution, it was found by some workmen, who cut off the head. The scent arising from the embalming materials took the fancy of one Young, a glazier to Queen Elizabeth, and he carried it home to his house in Wood Street, where he kept it for some time; but wearying of the ghastly ornament, he gave it to the sexton of St. Alban's to put in the charnel-house, where maybe it remains among the plebeian bones to this day.

This church, rebuilt by Wren, is of ancient foundation, dating back to 924, when it was built by Athelstane.

The very vivid narrative of the Great Plague, purporting to be written by a grocer of Wood Street, has been attributed to Defoe.

In coaching days there were a few great inns in this street: some of the names survive, but no trace of the original buildings.

Readers of "Great Expectations" will remember one of these houses where Pip waited on more than one occasion.

The vanished church of St. Michael's in Wood Street was associated with a man who wrought much mischief in his time. When Titus Oates, evicted from all his employments, found himself homeless and penniless, it was to Dr. Tonge of St. Michael's that he applied for relief. Tonge's imagination was full of Jesuits and visions of plots; the powers of Oates in manufacturing these found a suitable soil in his credulous mind, and the structure they compiled between them cost many a good man his life.

At one time there was a prison in the street. In 1554 "This yere the 'counter' of London, which before time out of mind had been kept in Bread Street in the said city, was, upon certain considerations, removed from thence to Wood Street, and the first master or keeper thereof was Robert Smart, the sword-bearer of London, a man comely and serviceable." This is an instance of the difficulties that then, and at a much later time, in the cases of Bridewell and the Fleet prisons arose in the path of any reform.

The keeper of the Compter in Bread Street, Robert Husbands, had long been notorious for his exactions and barbarous treatment of prisoners, and a jury, of whom John Stow was a member, was appointed to investigate the charges. They found "that not only had this jailor extorted money from prisoners, but he had also made his house a common receptacle of whores and thieves, whom he suffered to lodge there for a groat apiece"; yet after several prosecutions, the city authorities apparently found that the easiest solution of the question was for them to build this new prison in Wood Street, "to the no small joy of the unhappy citizens and sufferers."

ALDERMANBURY

In Aldermanbury is the Church of St. Mary the Virgin, interesting as the resting-place of Condell and Heminge, the friends and partners of Shakespeare, who issued the first collected edition of his dramas in 1623. There is a memorial to them here. The church was rebuilt by Wren in 1677, and one of its most distinguished incumbents was Edmund Calamy, a native of London, who was appointed to the living in 1639. Of Presbyterian sympathies, yet disapproving of the execution of Charles I., he was one of the deputies sent to the Hague to meet Charles II., from whom he declined a bishopric; yet by the tyranny of the High Church party he was driven from all his appointments. He died in 1666, and is buried

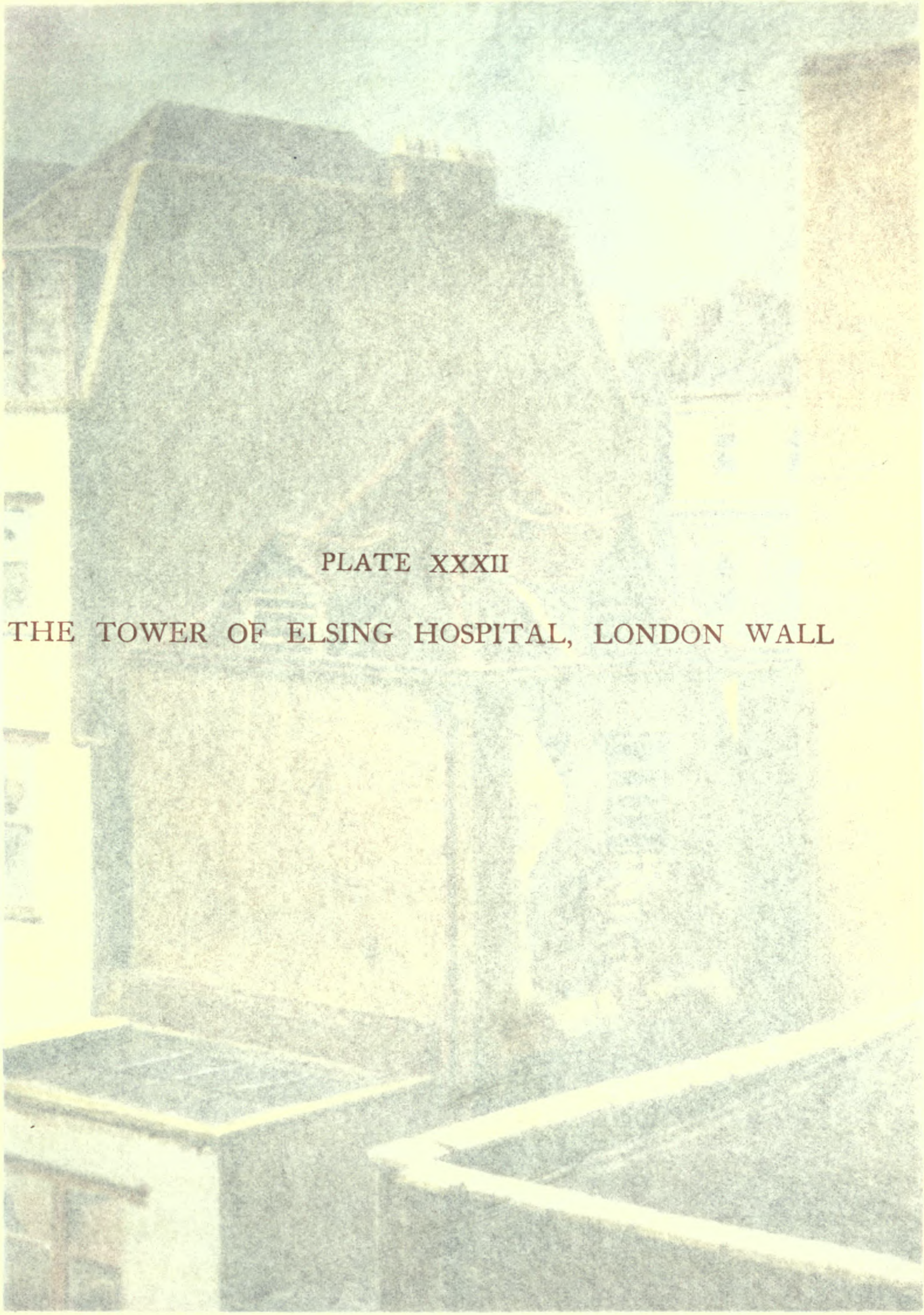


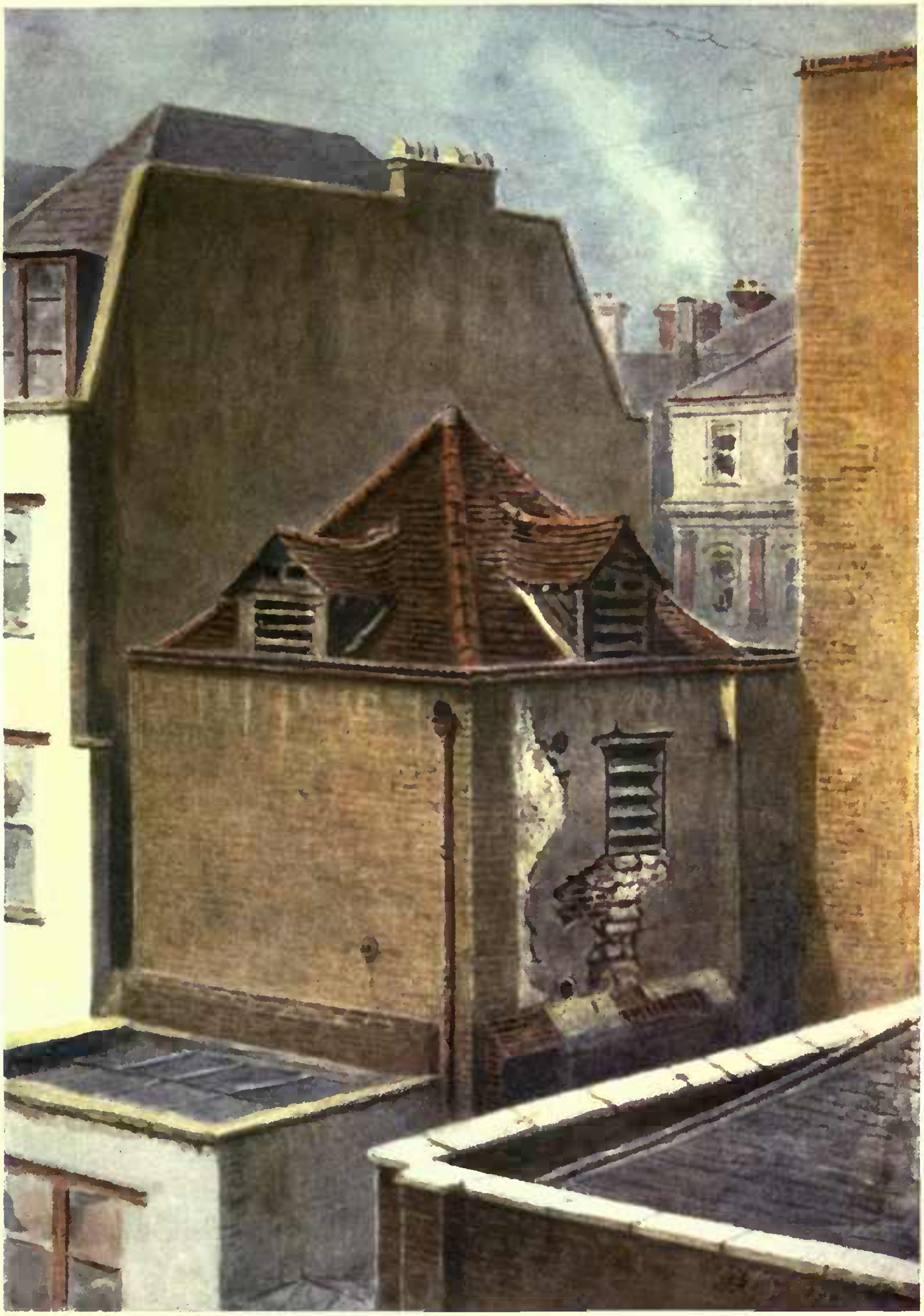
PLATE XXXII

THE TOWER OF ELSING HOSPITAL, LONDON WALL [illegible] of the difficulties that [illegible], and at a much later time, [illegible] of Bridewell and the Fleet prisons arose in the path [illegible]

[illegible] in Bread Street, Robert Hus- [illegible] for his exactions and barbarous [illegible] whose [illegible] was a [illegible] prisoners, [illegible] whores [illegible] piece”; [illegible]

[illegible]

In [illegible] Virgin, [illegible] Heminge, the [illegible] issued the first col- [illegible] is a memorial [illegible] Wren in [illegible] was [illegible] was appointed to the living [illegible] Presbyterian sympathies, yet disapproving of the execution of Charles I., he was one of the deputies sent to the Hague to meet Charles II., from whom he declined a bishopric; yet by the tyranny of the High Church party he was driven from all his appointments. He died in [illegible], and is buried



in the church. Here also is buried the notorious Judge Jeffreys. And this was the scene of the second marriage of John Milton, to Catherine Woodcock, in 1656.

In 1438 Sir William Estfield, the Mayor, erected a conduit on the south of the church to supply the inhabitants with "sweet water from Tyburn." This conduit being destroyed in the fire of 1666, was rebuilt, but soon after, the water from New River and the Thames being so well supplied, it was rendered useless, and in 1730 it was pulled down, the stones being used to repair the gate on London Bridge.

Between this and Basinghall Street was the church of St. Michael Bassishaw. This has entirely disappeared—a small plane tree where was the east end of it being deemed sufficient memorial. The vaults, extending to Aldermanbury, are now devoted to secular uses, viz. a public-house cellar.

Aldermanbury Postern marks the place of a small gate in London Wall, and there is the church of St. Alphege. This Alphege, or Elphegus, was a bishop in England during Saxon times—*circa* 978—who concluded a peace with the Danish invaders. The advowson was anciently in the dean and canons of the collegiate church of St. Martin's le Grand. When Henry VII. annexed that to Westminster Abbey, the Bishop of Westminster remained patron till Mary granted the privilege to Edmund, Bishop of London. It is probable that the original, outside the city wall (part of which is still visible here), was the collegiate church founded there by William the Conqueror. This having become ruinous, the parishioners wished to rebuild it, but this the King, Henry VIII., would not grant, and in place thereof he sold them the chapel of the hospital of St.

Mary the Virgin, or Elsing 'Spital, for £100. This hospital was founded in 1329 by William de Elsing for the keeping of a hundred blind men. The founder had, in testimony of his subjection to the church of St. Paul's, to swear fealty and pay a rent or tax of 6s. 8d. yearly. In 1331 the hospital was appropriated to the church of St. Mary the Virgin, Aldermanbury, that having to provide a priest to administer the sacraments at the hospital. Having acquired the chapel of the hospital, the parishioners pulled down their old church and used the materials to repair and enlarge their purchase. That escaped the fire, but, becoming ruinous, was again rebuilt by Sir William Stainer about 1775. It is now doomed to destruction, but efforts are being made to retain the fourteenth-century tower, which is largely built of flints, as a last remaining mark of the charitable institutions of the Middle Ages. The tower is not visible from the street, and was sketched from the roof of an adjoining warehouse. The present church contains an interesting monument to Sir Rowland Haywood, Lord Mayor in 1570 and 1590. He is represented kneeling with his first wife and eight children on the right, and his second wife and eight children on the left. Just adjoining it stood, until recently, Sion College, with a fine brick and stone front. This was founded in 1631 by Dr. Thomas White, Vicar of St. Dunstan's in the West, for the use of London clergy, "where expectants may lodge till they are provided with houses in the several parishes in which they serve cure." Fuller resided here when writing his "Church History." It had a chapel, library, and hospital, and was partly burned in the Great Fire. The new building is now on the Embankment.

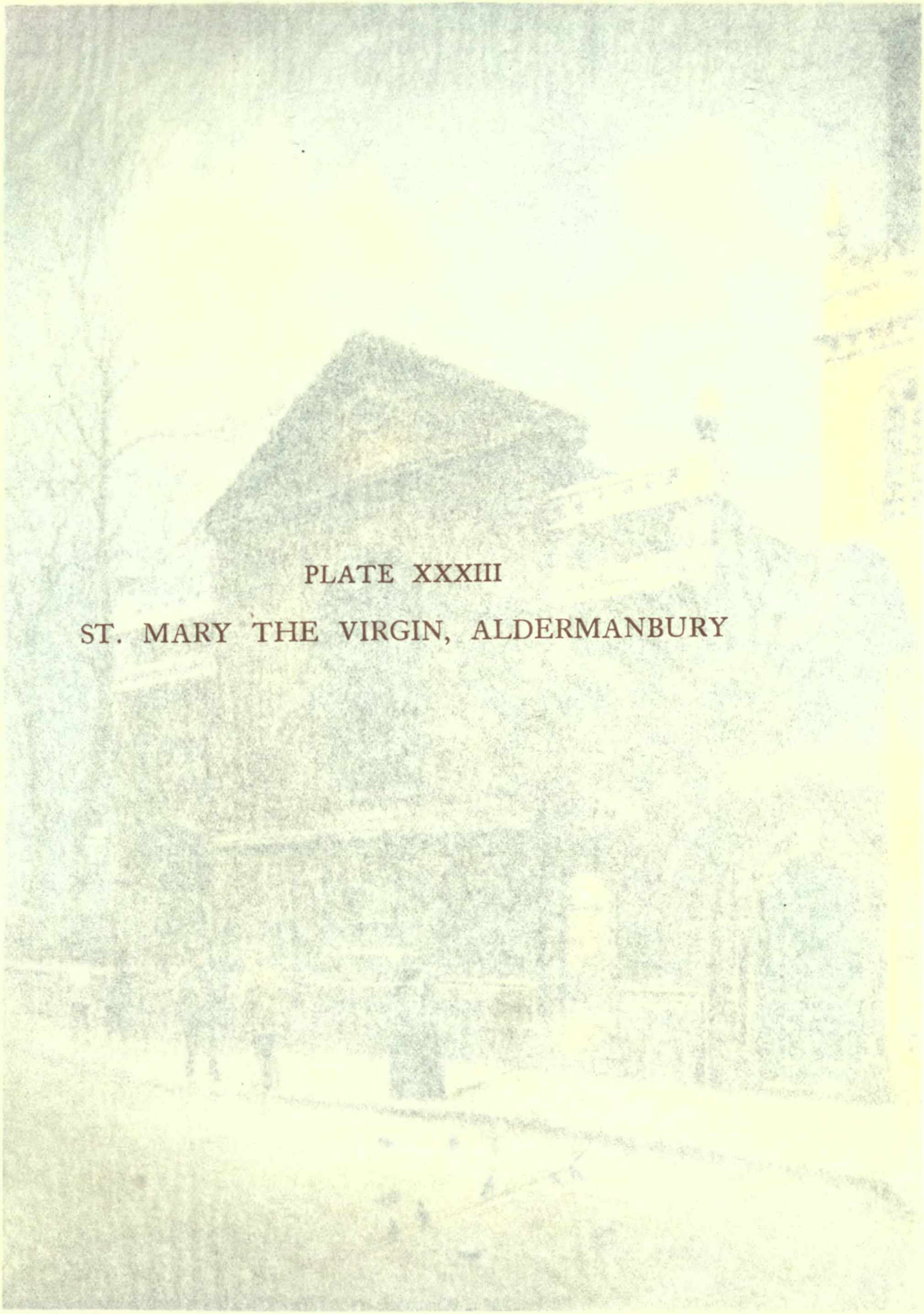
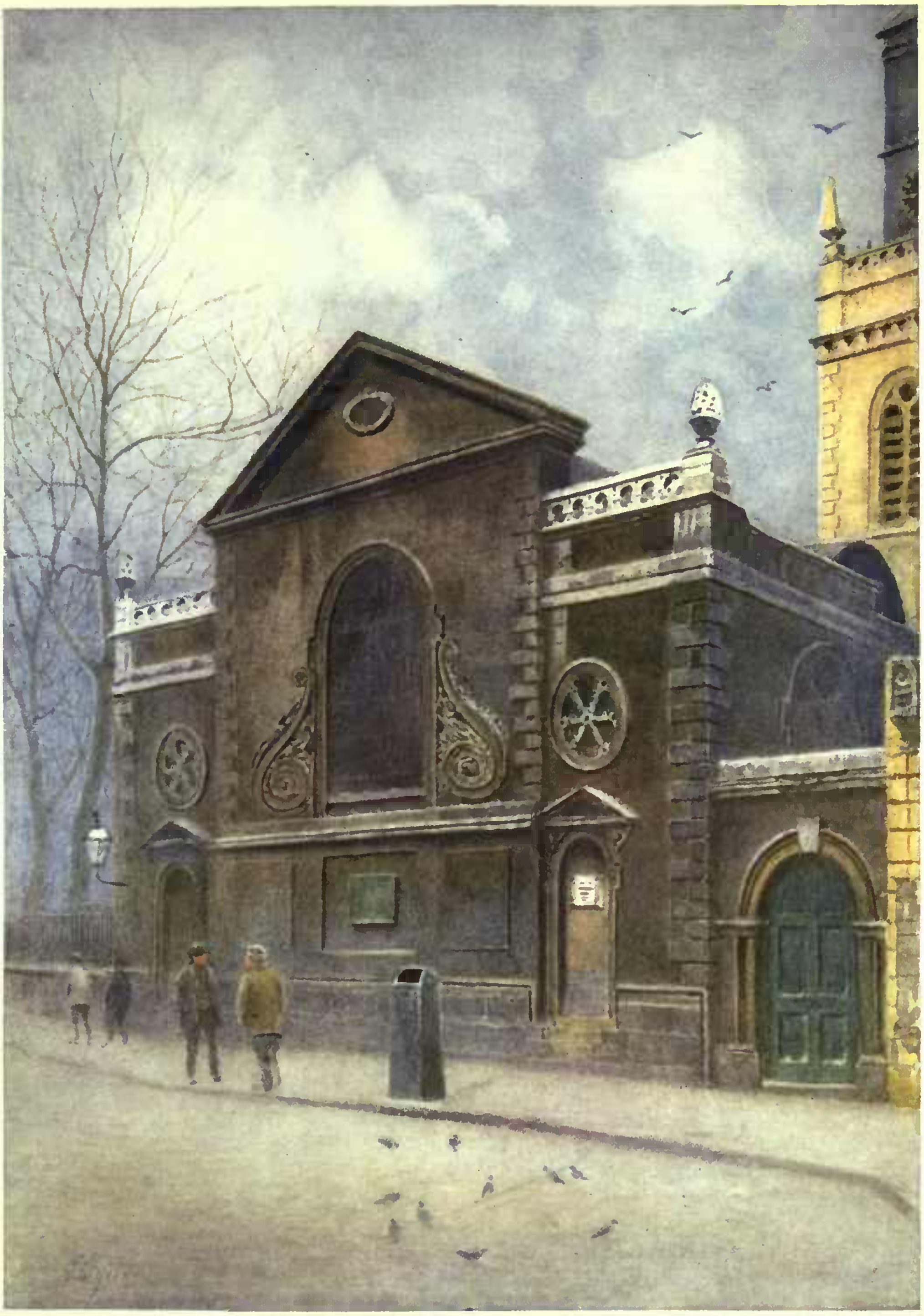


PLATE XXXIII

ST. MARY THE VIRGIN, ALDERMANBURY

Mary [illegible] This hospital
was [illegible] for the keep-
[illegible] in testimony
of [illegible] swear fealty
[illegible] the hos-
[illegible] of St. Mary the Virgin
[illegible] vide a priest to administer
[illegible] Having acquired the chapel
[illegible] pulled down their old church
[illegible] their purchase.

[illegible] contains
[illegible] Hayward, Lord Mayor
[illegible] kneeling with his first
[illegible] and his second wife and
[illegible] it stood, until
[illegible]
[illegible] of St. Dunstan's
[illegible] of London [illegible] where expectants
[illegible] provided with houses in the several
[illegible] serve [illegible]" Fuller resided here when
writing [illegible] History. It had a chapel, library, and
hospital, [illegible] the Great Fire. The new
building [illegible]



THE GUILDHALL AND ST. LAWRENCE JEWRY

Several of the halls of city companies are near by, but all have been afflicted with the craze for rebuilding in recent years, with the exception, fortunately, of the Guildhall, home of so many civic feasts and episodes in the struggle for civic freedom. St. Lawrence Jewry was destroyed in the fire, and when rebuilt, the parish of St. Mary Magdalene, Milk Street, was annexed to it. In the church are buried Sir Richard Gresham, knight, sometime Lord Mayor, and Audrey, his first wife. This is said to be a brother of the more famous builder of the Exchange. There is the epitaph—

"Lo, here the Lady Margaret North
In tombe and earth doth lye:
Of husbands four the faithful spouse,
Whose fame shall never dye.
One Andrew Francis was the first;
The second Robert, hight,
Surnamed Chertsey, alderman;
Sir David Brooke, a knight,
Was third, but he passed all.
There was a number fourth,
And for his virtue made a Lord,
Was called Sir Edward North.
These altogether do I wish
A joyful rising day,
That of the Lord and of His Christ,
All honour may they say.
Obit 2 die Janii An. Dom. 1575."

And inscriptions in memory of Geoffrey Bulleyn, Mayor of London, 1413 (this was the great-grandfather of Anne Bulleyn);

Thomas Bulleyn, 1471; Lady Alice Avenon, 1574; and John Tillotson, Archbishop of Canterbury. The first known rector was in 1296, and the church takes its name from the Jewry which was here until the expulsion of that people by Edward I. When they settled again at Aldgate, in the days of the Commonwealth, this became known as the "Old Jewry."

The chapel of Mary Magdalene, or London College, stood on the east side of Guildhall Yard until late in the eighteenth century. In the south of this chapel was a spacious library well furnished with books, erected by the executors of Sir Richard Whittington, but the Protector Somerset "iniquitously spoiled it of its books."

The Guildhall, like many of the great buildings of London, has grown by accretion. In 1409 it is said, "This yere of an evil-favoured and simple cottage was the Guildhall erected and builded at the costs of the city, but much by the help of Richard Whittington and other good aldermen. Yt had mind to beautify the city wherein they had gained their wealth." Whittington also paved the great hall with Purbeck stone, and many aldermen contributed to the glazing of the windows. The "evil-favoured cottage" had before that, for centuries, been the meeting-place common to all the guilds, many of them very wealthy, and having, no doubt, better halls of their own. The first civic feast given here was in 1500, when "Sir John Shaw, goldsmith," who had been knighted on Bosworth field, gave his first Lord Mayor's feast. Before that time these feasts had been held at Ewee's Hall.

The charter granted to the city by William the Conqueror provided for the government of the city by "Portgrieves."

PLATE XXXIV

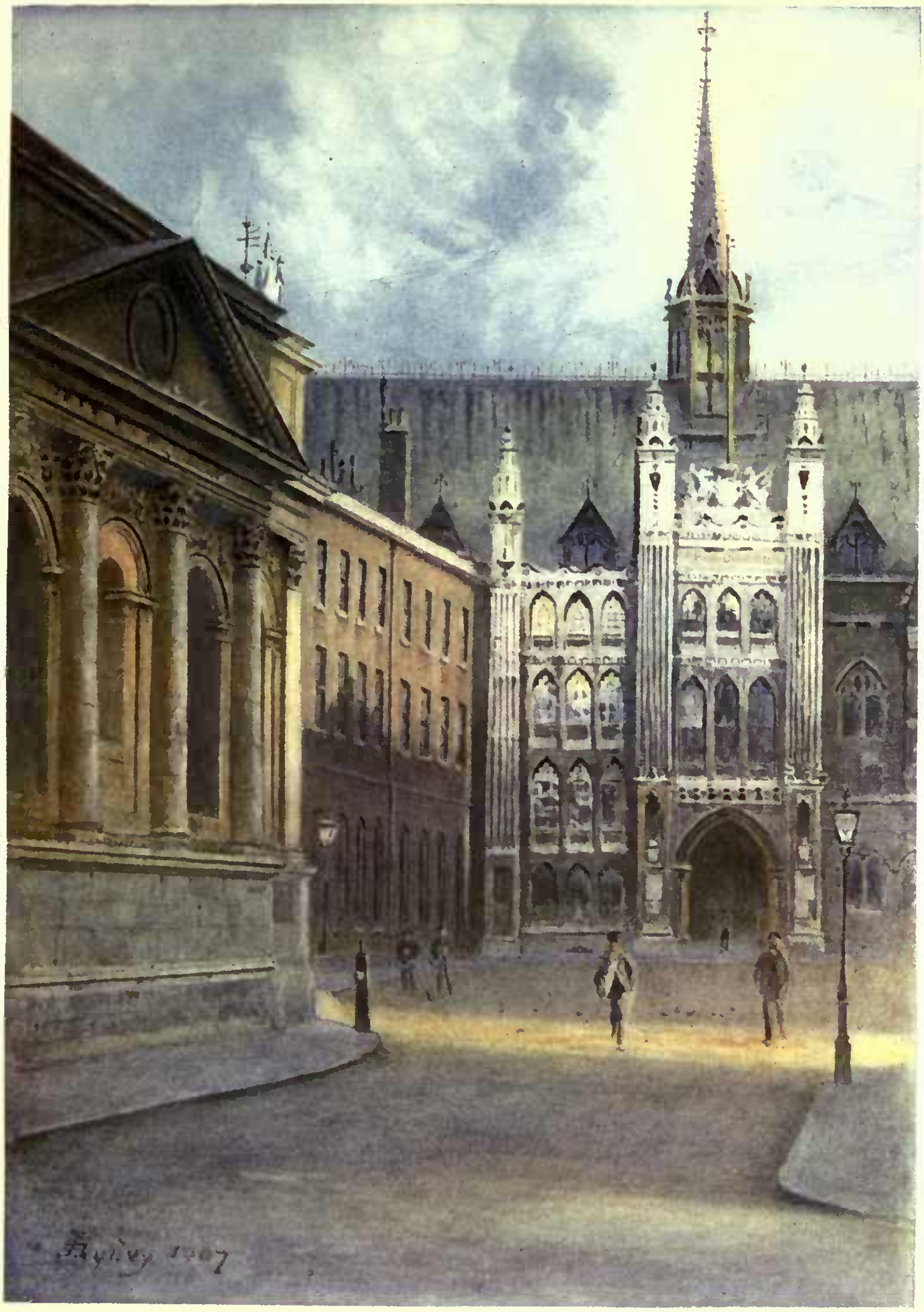
THE GUILDHALL AND ST. LAWRENCE, JEWRY

[illegible] Bulleyn, 1471; Lady Alice Avenon, 1574; and John [illegible], Archbishop of Canterbury. The first known rector [illegible] and the church takes its name from the Jewry which [illegible] that people by Edward I. When [illegible] days of the Commonwealth, [illegible] Jewry.”

[illegible] or London College [illegible] eighteenth [illegible] library well [illegible] Sir Richard [illegible]

[illegible] builded in the [illegible] Richard Whittington and [illegible] beautify the city wherein [illegible] Whittington also paved the great [illegible] many aldermen [illegible] The “evil-favoured [illegible] been the meeting [illegible] them [illegible] of their own. [illegible] civic feast [illegible] when “Sir John [illegible], goldsmith,” [illegible] Bosworth field, gave his first Lord [illegible] time these feasts had been held at [illegible] Hall.

The charter granted to the city by William the Conqueror provided for the government of the city by “Portgrieves.”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Richard I. ordained that they be governed by "Bayliffes," the first of these being Henry Cornehill and Richard Reynery. In 1109 King John "granted to ye citizens, by the King's letters patents, that they should yerely choose among themselves a mayor and two sheriffs to govern the city," and from thenceforth the name of Bailiffs to cease; the said election to be made on St. Matthew's or Michaelmas day. The first Mayor was Henry Fitzalwyn. In 1226, Henry III. granted to the city, "free warren, yt is to say, liberty to hunt a certain circuit about the citie, and also yt the citizens of London should pass toll free throughout all England, and also all weares in ye Thames should be plucked up and destroyed for ever" (this refers to fish weares). Before that, in 1127, the liberties of the city were confirmed, and each of the sheriffs was licensed to have two clerks and two officers, without any "mo." In 1229 "ye Mayors and rulers of ye city made an act that from thenceforth, no sheriff of London should continue in office for more than one yere, because by their long continuance they began to make their offices profitable, by taking of bribes." The same King also, "did now grant the citizens of London, that where before they did present their Mayor before the King, wherever he went, and so to be admitted, that now, he should come only before the Barons of the Exchequer, and they should admit him and give him his oath."

Edward III. at his accession confirmed the liberties and franchises of the city, and ordained that the Mayor for the time being should sit in all places of judgment within the liberties of the same, for Chief Justice, the King's person only excepted, that every alderman who had been Mayor should be Justice of Peace in all London and Middlesex, and every alderman who had not been Mayor should be Justice of Peace in his own ward. In 1339 the King granted "that ye Mayor and sheriffs' officers of London should from that time use maces of silver and parcell gilt." But it was not always a story of giving or granting on the King's side; for everything granted there was something to pay, and as the city grew in wealth and dignity, so the "clashes" between them, the kings and the parliaments, became more frequent. Towards the end of the reign of Henry III., that monarch having nursed a lifelong grudge against them, because they declined joining in the crusade, the citizens were in so desperate a plight that they had nothing they could call their own; famine was sore in the land, and many poor parents ate their own children. They went to petition the King, who graciously promised to be kind to them, and give them another charter—for 60,000 marks.

"On March 1541, while Parliament was sitting, one George Ferrars, gent. and burgess for the town of Plymouth, was arrested in the city of London, upon a condemnation, whereupon the Commons House, having understanding thereof, sent the serjeant-at-arms to the 'Counter' in Bread Street to fetch him; but the clerkes would not deliver him. The sheriffs, Rowland Hill and Henry Suckley, came to the 'Counter,' and at first they denied the delivery of him, but afterwards delivered him. Howbeit the matter was so taken by the Commons that the sheriffs, the clerkes, five officers, and the party plaintiff were sent to the Tower, and there lay two days, and then were delivered again by the Speaker and the Commons House."

Three years later, the King demanded of the citizens of London a benevolence, "which was 2s. in the pound, to be paid after such rate as before they had been cessed at, whereat many did much grudge, but specially one Master Richard Ride, alderman, who did utterly deny the payment thereof; and being a tall man, and the council greatly offended with him, he was thereupon appointed to serve, himself, in proper person, as a soldier in Scotland, where he was made prisoner and ransomed by his own charges, but shortly after died."

"Sir William Roche, alderman, sitting at this Mayor's table, did somewhat blame the Mayor for that he was too liberal in granting such a payment, saying he ought to have called his brethren together before they had gone into the council, to have taken their advice in what sort they best might have answered the council; which words the Mayor took not in good part, but complained on him to the council, and being sent for, he was sent to the Fleet, and there remained six weeks, and yet payed the money in as large a manner as any others did."

The front of the Guildhall towards King Street was much injured in the Great Fire, but was immediately repaired and re-erected. The hall is large enough to accommodate 7000 persons. On the east is a raised platform, where the mayor, aldermen, and sheriffs sit. It contains many monuments.

The present front, designed by Mr. Dance, consisted of three divisions separated by fluted pilasters. The division on the right has been removed, and the western portion shows much sinking, though, curiously, the pilasters remain perfectly upright. Besides the countless great feasts, it has also been the scene of more sombre episodes. In 1546 it was the scene of the trial and condemnation of Anne Askew, burnt at Smithfield; of the poet Earl of Surrey in 1547; in 1553 Lady Jane Grey and her husband were tried here; in 1554 Sir Thomas Throgmorton; and in 1606 the Jesuit Garnet. In 1642 Charles I. came here after his futile attempt to arrest the five members of Parliament, Holles, Haslerig, Pym, Hampden, and Stroud, at Westminster, and claimed the assistance of the city authorities and citizens if they took refuge in the city; with what success may be judged when, "on the appointed day, the five accused proceeded by water to the House of Commons, escorted by 2000 armed mariners in boats, detachments of the train-bands on either side of the river with eight pieces of cannon, and were received at Westminster Stairs by 4000 horsemen from Buckinghamshire." The King had found it convenient to go to Hampton Court.

Stow gives a very fanciful derivation of the name Lothbury, from the loathsome sounds made by founders and coppersmiths. In the corner of Old Jewry and Lothbury stood the first Jewish synagogue in England. Henry III. in 1272 conferred this on a new order of monks, *Fratres di Sacca* (clothed in sackcloth). It was conveyed by them to Robert Fitzwalter, and became his town house, and was sold by that family in 1411 to the Grocers, to make themselves a hall.

Between the Guildhall and Bishopsgate many churches remain. Some have little history, and but faint stirrings of life, while others, such as All Hallows, London Wall, perform a good work with morning services for early toilers in the city, providing a haven of rest for which many are grateful.

In Founders' Hall Court, Lothbury, in 1672, the first Scots church in London was opened by Alexander Carmichael. No trace of this now remains.

AUSTIN FRIARS

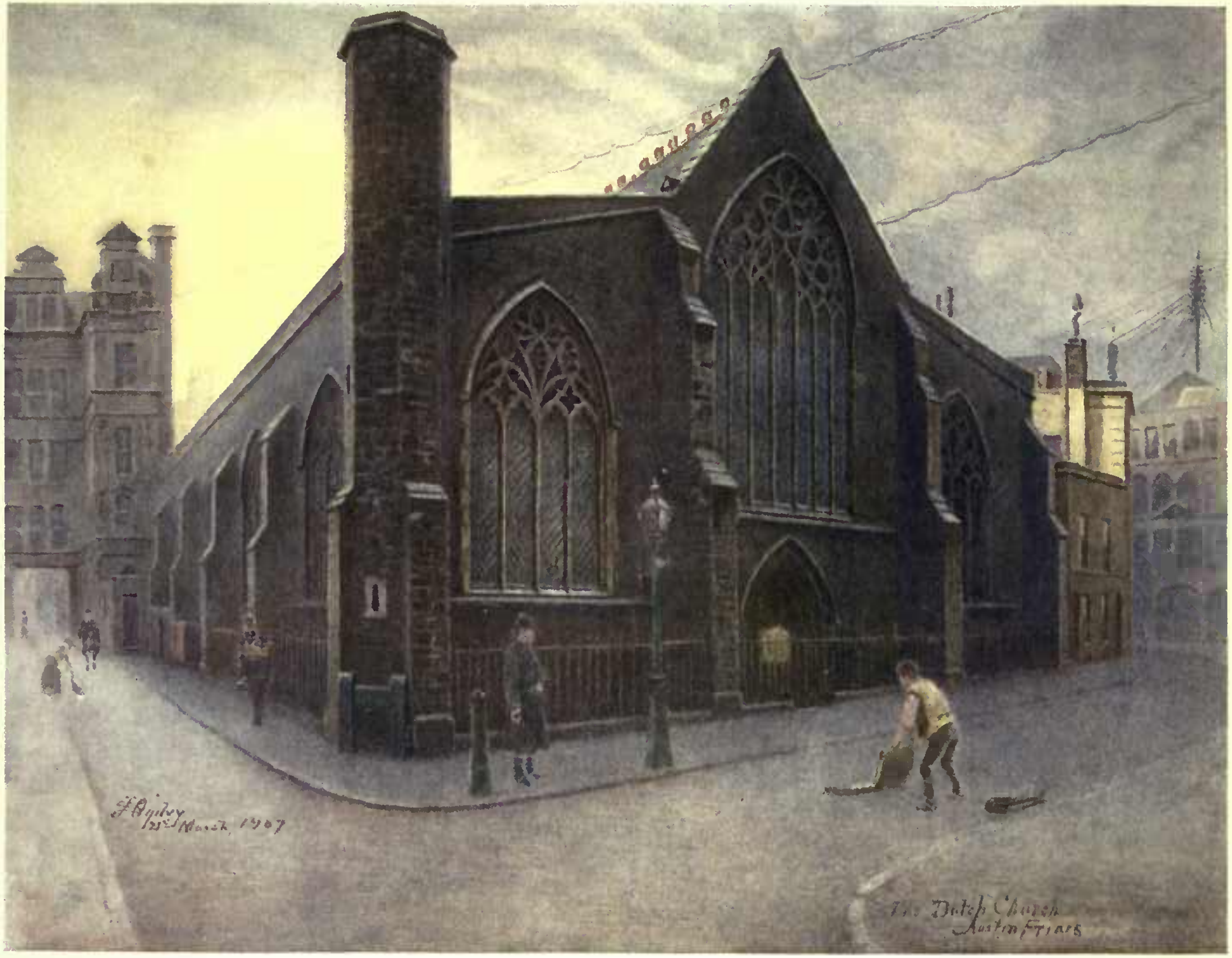
Hidden in a curiously secluded fashion, Austin Friars, with its many memories, also retains some of its ancient peace, at least in the night and morning, when the money-market has ceased to trouble, whether an instance given by a resident stating that on a Sunday night he heard a friend drop "a good-sized pin" at the other end of the church is quite true or not. It has a long history, since it was founded by Humphrey Bohun, Earl of Hereford and Essex, in 1253. Erasmus lodged there in 1513. The Earl of Dorset was married to Lady Anne Clifford in her mother's chambers there. Lord Strafford was a resident in 1621. Dr. Mead lived there, and in later days James Smith of the "Rejected Addresses." There are a few old houses still remaining. One seventeenth-century mansion near the Pinners' Hall has just been destroyed.

St. Augustine or St. Austin established the Benedictine Order in England in 543. The vows of the Order, besides poverty, chastity, and obedience, also included the necessity of seven hours' daily labour with their hands. The Benedictines and Augustines were the builders, the artists, and the scholars of the monastic orders; hence, this being their own church, it was made one of the finest in London, and for nearly three hundred years it was a favourite place of burial for great people. Among many others were John Vere, Earl of Oxford, beheaded in 1643, and other noblemen who suffered on Tower Hill. Before that it was the place of burial of many of the barons slain at Barnet in 1471—one of the greatest fights of the Wars of the Roses, where the Earl of Warwick was among the killed, and which served to settle Edward IV. on the throne. Henry VIII., at the Dissolution, bestowed the monastery and part of the ground on William Paulet, Lord St. John, afterwards first Marquis of Winchester, who built himself a town house. This is the gentleman who claimed to have succeeded by being a willow and not an oak. Later, the citizens of London did not find much of the willow about the family. The church was reserved by the King, and granted by Edward VI. to the Dutch nation in London, to be their preaching place. The diary of Edward VI. notes: "June 29, 1550.—It was appointed that the Germans should have the Austin Friars for their church, to have their service in, for the avoiding of all sects of Anabaptists and such like." This sect of Anabaptists was then, and had been for some time, a matter of as grave concern to Governments as Nihilism was in recent years. The grant was confirmed by several sovereigns, and it is a good example of the tenacity of the Dutch that they retain the church to this day.

It was a very fine structure, cruciform, with a fine spire. Stow says, "I have not seen the like." In 1600 the Mayor and corporation begged the Marquis to repair the steeple, urging that the fall thereof would be a great deformity to the city, "it being of architecture, one of the beautifullest and rarest spectacle thereof, and also that it was a fearful and eminent

PLATE XXXV

THE DUTCH CHURCH, AUSTIN FRIARS


J. Ogilvy
21st March, 1907
The Dutch Church
Austin Friars

danger to the inhabitants next adjoining." As a reply, the Marquis pulled down the steeple, demolished the choir and transepts, leaving the Dutch only the nave. This remained until 1862, when a fire destroyed most of it but the outer walls. It was restored in 1863–65. The first Marquis died in 1571, and it was his son who worked the havoc. He sold the monuments for £100, made stables of part of the church, stripped the lead from the roof, and covered it with tiles. By 1602 the fourth Marquis was so hard up that he sold the whole lot for £4500 to John Swinnerton, merchant, and afterwards Lord Mayor. Part was sold to the "Pinners" to erect a hall, and part made into a glass-factory under the patronage of the Duke of Buckingham. Howell, author of the "Letters," had been sent to Venice and Holland in 1621 to pry into the secrets of the art and engage workmen. On his return he was appointed Steward to the manufacturers. It is probable that much of the so-called Venetian window-glass with varying purplish tints, still to be seen in many great houses near London, was produced here. Howell's connection with the factory did not last long—he drifted into diplomatic life; but the manufacture of glass continued for some considerable time.

A rather uneasy neighbour for the residents was Thomas Cromwell, who purchased divers tenements within the precincts of the priory, and on the sites thereof in Throgmorton Street he built for himself a magnificent house. Finding the garden too small for his taste, he, without consulting either tenants or landlords, caused the fence to be moved 22 feet northward, and enclosed the whole with a brick wall. A wooden house belonging to one man was placed on rollers and moved backwards as far as he considered necessary. After Cromwell's downfall the Company of Drapers purchased the house, and it has been their Hall ever since (1742). Although Austin Friars was given to the Dutch for the avoiding of Anabaptists, yet under the cover of that church they obtained a footing in England. They were hardly treated. Queen Elizabeth on three occasions ordered them all to leave the kingdom; domiciliary visits were made in all the parishes of London. In 1575, twenty-seven were arrested in a house in Aldgate: some received a reprimand, five repented, and were condemned to bear faggots and recant at Paul's Cross, and eleven were condemned to be burnt. One of these recanted and the others were sent out of the kingdom, but two others were burnt, as the Queen called to mind "that it was her duty to extirpate error, and that heretics ought to be cut off, that they may not corrupt others."

In the eighteenth century the Pinners' Hall was used as a meeting-house for "Anabaptists" and "Independents"—the "Independents" meeting on Sunday morning, the "Anabaptists" in the afternoon.

Winchester House, after the Marquis parted with it, was one of the meeting-places of the "Levellers," a party that arose under the guidance of Colonel John Lilburne, and who objected to the methods of government by the Parliamentary leaders, saying that these men sought their private profit under the mantle of patriotism. This movement caused considerable trouble for a time, and was very severely dealt with. Lilburne they attempted to silence by a grant of £3000, but he would have none of it, and wrote a series of pamphlets under the title of "England's New Chains Discovered." The last of these he read to a numerous

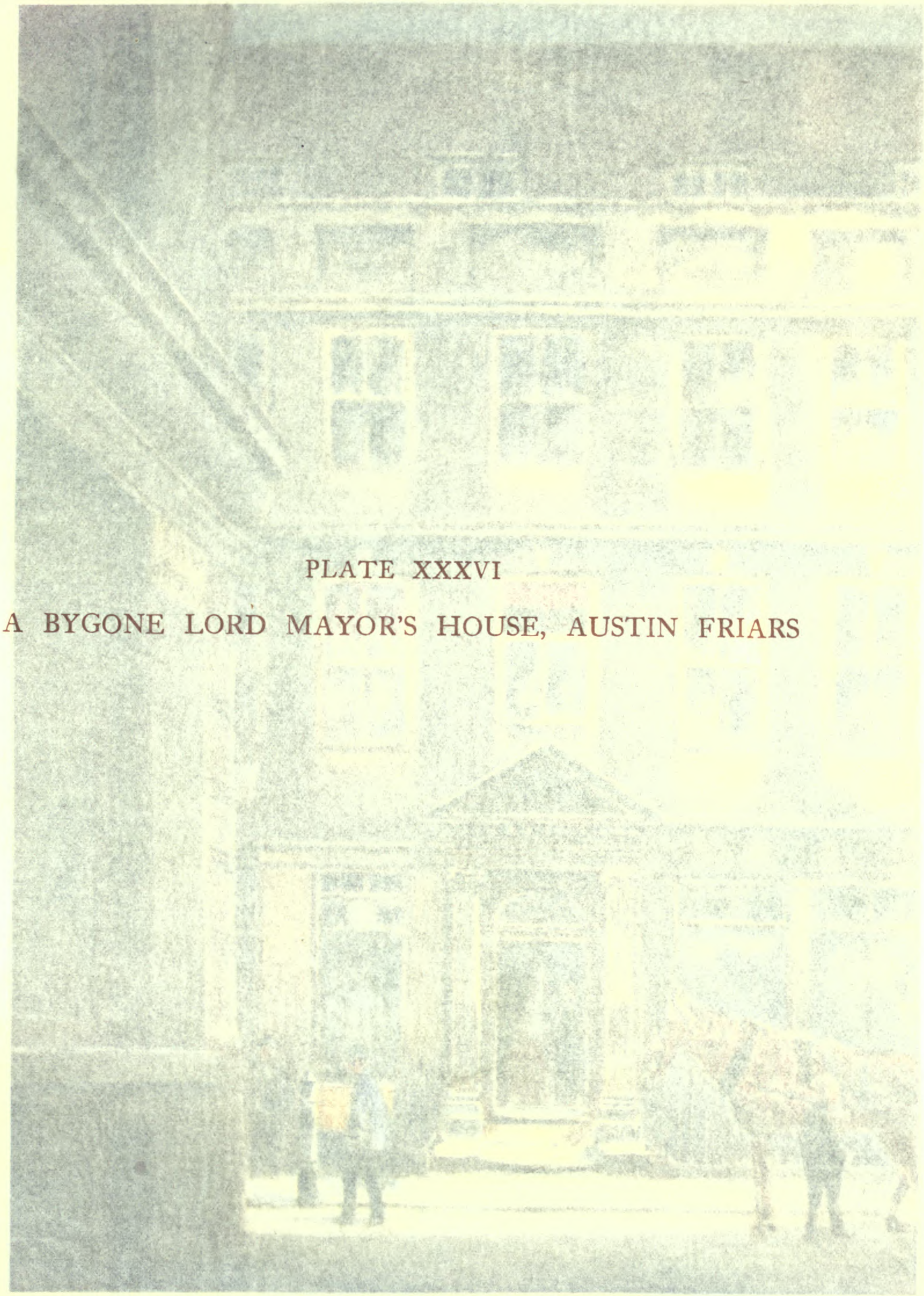


PLATE XXXVI

A BYGONE LORD MAYOR'S HOUSE, AUSTIN FRIARS [illegible] necessary. After Cromwell's downfall the [illegible] Drapers purchased the house, and it has been their [illegible] since [illegible]. Although Austin Friars was given to [illegible]ch for the avoiding of Anabaptists, yet under the cover of [illegible]urch [illegible]ained a footing in England. They were hardly [illegible]d. Queen Elizabeth on three occasions ordered them all [illegible] the kingdom; [illegible] visits were made in all the [illegible] were arrested in a [illegible] repented, and [illegible] Paul's Cross, and [illegible] recanted and [illegible] others were [illegible]

[illegible] Hall was used as a [illegible] Independents"—the [illegible]ing, the "Anabaptists" [illegible]

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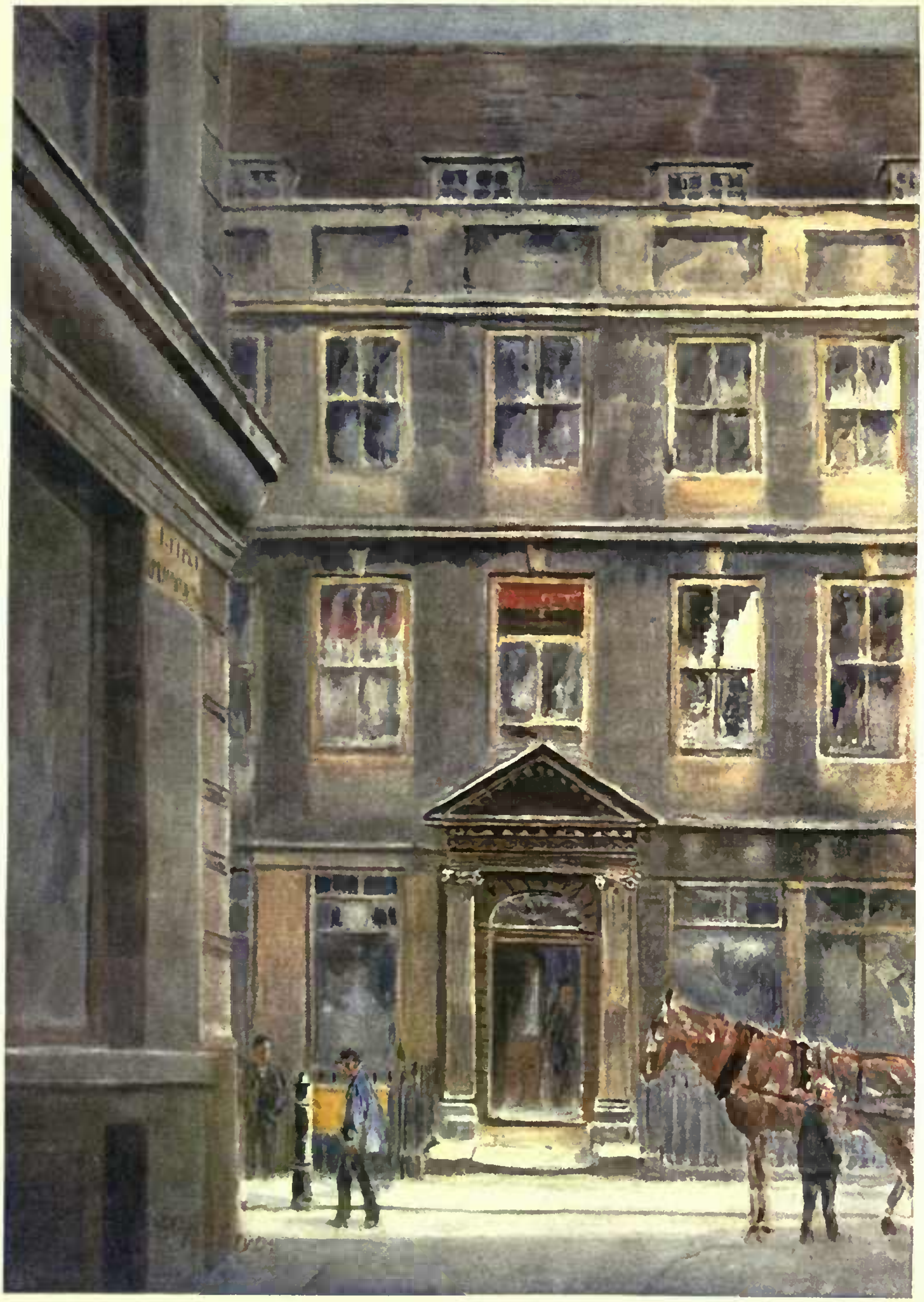


assembly at Winchester House. By Parliament it was voted a seditious and traitorous libel, and the author, with Walwyn, Prince, and Overton, his associates, was committed to the Tower. Owing to this there was a mutiny among the soldiers in Bishopsgate, and five soldiers were condemned to be shot. Only one was executed; but at his funeral a thousand men in files preceded the corpse, which was adorned with bunches of rosemary dipped in blood, while it was followed to the grave by thousands of men and women wearing black and green ribbons. This was followed by mutinies all over the southern counties, in which many lost their lives, terminating at Wellingborough. So thankful was Parliament at the suppression of the movement, that a day of thanksgiving was appointed. The Parliament, the Council of State, and the Council of the Army assembled at Christ Church, and after two long sermons proceeded to the Grocers' Hall in Poultry, where they dined. The Speaker, Lenthall, in the manner of a king, received the sword of state from the Mayor, and delivered it to him again, and at the conclusion of the dinner the Lord Mayor presented to Fairfax £1000 in gold in a basin and ewer of the same metal, Cromwell receiving at the same time £500 and a service of plate.

Lilburne was afterwards released. In earlier years he had been in trouble with the Star Chamber, and was then condemned to stand in the pillory and be whipped from the Fleet Prison to Westminster, receiving five hundred lashes with knotted cords, so that evidently his persistence in controversy was not easily turned aside.

Bishopsgate is said to have been built by Erkenwald, Bishop of London, in the seventh century. A man of saintly repute, when he died at Chertsey Abbey, the citizens of London went and by force took the body from the Abbot and carried it to St. Paul's, where his shrine was famous for centuries.

In the thirteenth century the gate was under the charge of the Hanseatic League, and in 1226 the citizens complained to the Judges Itinerant "that the Dutch do not maintain Bishopgate so well as they ought, to the damage of the city." On this complaint Gerard Marhod, Alderman of the Hanse, and others of these merchants had to pay to the Mayor and citizens 210 marks sterling, covenanting that they should repair the gate. In 1470 the gate was beautifully rebuilt by the Hanse merchants, and in 1551 these merchants had stone prepared to set up a new gate, but the English merchants made suit to the King, Edward VI., and a stop was put to the work. The old gate remained until 1731, when it was rebuilt—so badly, that the centre arch fell while the work was going on.

In St. Botolph's Church is buried Sir Paul Pindar; the front of his house can be seen in Kensington Museum.

On the other side of the way is St. Ethelburga, a church curiously jammed between the houses, founded by an Abbess of that name, sister of King Edwy. It has some traditional connection with Sir Henry Hudson on the eve of his last voyage.

CROSBY HALL

Near this was one of the most interesting relics of London —Crosby Hall, probably the only portion of a dwelling-house in the city dating back to the fifteenth century. The house stood on what is now Crosby Square. Sir John Crosby leased

PLATE XXXVII

CROSBY HALL

[illegible] Abbey, the citizens of London went and [illegible] the [illegible] from the Abbot and carried it to [illegible] for centuries.

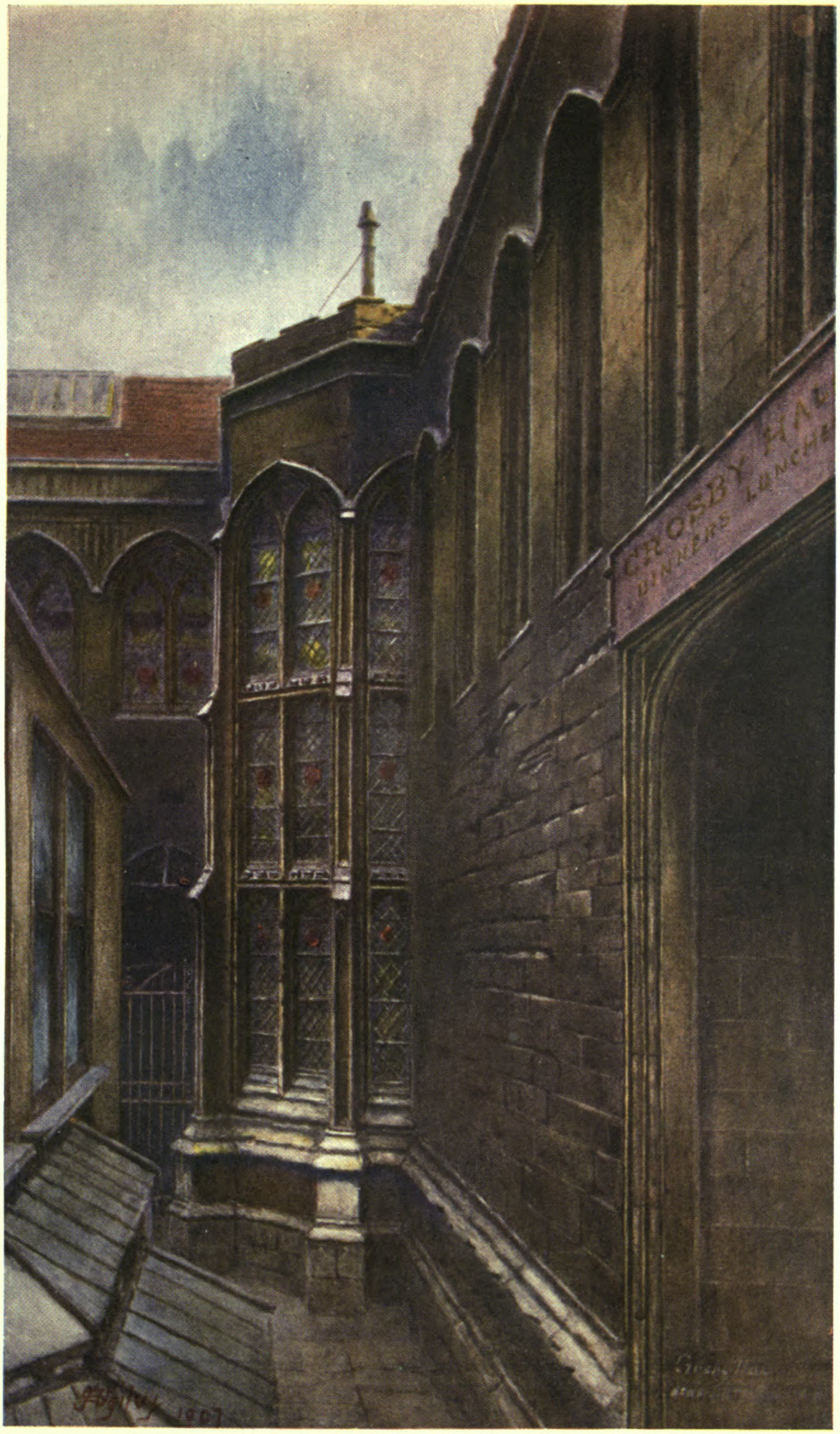
[illegible] the gate was under the charge of [illegible] League, and in 1226 the citizens complained to [illegible] Itinerant "that the Dutch do not maintain Bishop- [illegible] and others [illegible] Mayor and citizens 210 [illegible] should repair the gate. [illegible]

[illegible] Sir Paul Pindar; the front of his house [illegible] seen in Kensington Museum.

On the [illegible] side of the way is St. Ethelburga, a church curiously [illegible] between the houses, founded by an Abbess of [illegible] of King Edwy. It has some traditional [illegible] Henry Hudson on the eve of his last voyage.

CROSBY HALL

[illegible] one of the most interesting relics of London [illegible] probably the only portion of a dwelling-house in the City dating back to the fifteenth century. The house stood on what is now Crosby Square. Sir John Crosby leased


CROSBY HAL
DINNERS LUNCHE
1907
Crosby Hall

the land in 1466, and built himself a fine house "in place of certain tenements letten to him by Alice Ashfield, Prioress of St. Helen's," the ground being rented at £11, 6s. 8d. Grocer and woolman, sheriff in 1470, he was knighted by Edward IV., and when he died was buried in St. Helen's. This house had many distinguished memories: Richard, Duke of Gloucester, Lord Protector, and afterwards King Richard III., lodged there.

About 1518 Sir Thomas More held possession of the house, and it has been said that he wrote his "Utopia" here, but that work was published in 1516. In 1523 More sold it to Antonio Bonvici, who for some years leased it to William Roper, the husband of More's favourite daughter Margaret. The house was seized by Henry VIII., but restored by Mary on her accession. It came into the possession of Germayne Cioll, who resided there till 1566, when Sir John Crosby's lease expired. Alderman Bond paid £1500 for it, and died there ten years later: he was a merchant adventurer, and according to the inscription on his tomb in St. Helen's, "the most famous of his age." During his tenure, and at later times, it was the custom to lodge ambassadors in the house: the Spanish and the Dutch ambassadors were lodged there in Bond's time, the Duc de Sully was there in 1594, the Duc de Boron in 1601, the Russian ambassador in 1618.

In 1594 it was bought for £2560 by Sir John Spencer, knight, father-in-law of the first Earl of Northampton and ancestor of the present Marquis; probably its many changes had been hard on the old house. He repaired it, added a warehouse, and celebrated his mayoralty here in 1594, the same year that the Duc de Sully was lodged there. The Dowager Countess of

Pembroke, "Sidney's sister, Pembroke's mother," lived here in 1609. A few years afterwards it was the residence of the Earl of Northampton. A William Shakespeare was a parishioner in 1598, and the poet introduces the house in his "Richard III." In 1638 it was held by the East India Company, and during the Rebellion it was occupied by Sir John Langham, Sir Kenelm Digby and other Royalist prisoners being confined there.

The fire of 1666 destroyed a large part of the house, and six years later another fire destroyed what was left, with the exception of the hall, which escaped injury, and survived through more adventures.

In 1672 it was converted into a Nonconformist meeting-house, and continued so for nearly a century: the last sermon was preached there in 1769. A part of it was the head office of the Post Office from 1678 to 1687, and from 1700 the East India Company again occupied the hall for some years. From 1810 to 1831 it was leased to a firm of packers, who divided it into floors and did much damage. When their lease ran out, public attention was called to it, a fund was raised, the interior carefully restored, and the portion facing Great St. Helen's rebuilt: the entrance from Bishopsgate formed no part of the original building. Reopened in 1842 as a hall, it was leased to Crosby Hall Literary Institute till 1860, then for seven years it was a wine-merchant's warehouse; since 1868 it had been a restaurant. The passage to Crosby Square was under the gallery of the hall, which was 69 feet long, 27 feet wide, and 38 feet high. At one time there was an entrance through the oriel.

This fragment of the old house ought to have been left standing, if only for its connection with More and his devoted daughter, one of the truest heroines recorded in our history. Almost at the time of its demolition a series of manuscripts were put up for sale by auction in London; these included one in Latin referring to Sir John Crosby, dated in the third year of Elizabeth's reign—"A licence in favour of Antonio Bonvix concerning Crosby Place in Byeshoppesgate, in the fourth year of Edward VI.;" "A certificate of Thomas Wytton relating to Germaine Cioll, first year of Queen Mary;" "Assignment of Crosby Place to Germaine Cioll;" "Assignment from Germaine Cioll to hys brother, Jho. Cioll, of Crosby Place, in ye paryshe of St. Helene;" "Indenture of sale and bargain of Crosby Place from Germaine Cioll to William Bond." All the names in the deeds were quoted by John Stow in his "Survey of London," and the manuscripts were found amongst a quantity of waste papers, supposed to be without interest to anybody.

It was during the time Crosby Place was occupied by Sir John Spencer, that Compton, first Earl of Northampton, wished to pay his addresses to his daughter, the greatest heiress in London, but the opulent merchant would have none of him. One day he met a baker's boy carrying a large basket on his head, and, pleased at his diligence, he gave him sixpence, only to discover later that the baker's boy was the Earl of Northampton and the basket had contained his daughter. Vowing that was the only sixpence of his money they would ever receive, he refused to be reconciled to his daughter, and would not see her.

Next year Queen Elizabeth sympathised with him about the ingratitude of his errant daughter, and invited him to be "gossip" with her to a babe in whom she was interested. He could not refuse, even though he may have had doubts that it was his own grandchild, and so became reconciled to his daughter, to whom he left all his wealth. After his death she and her husband erected to his memory the magnificent tomb of alabaster and coloured marble now in St. Helen's, where the daughter, in an enormous hoop, kneels in contrition at her father's feet.

In Crosby Square are some fine old houses, and behind one of them, No. 4, there existed until this spring one of the very few, if not the last, gardens in the city, with a fountain and some fig trees, once part of the garden of Crosby Place. The fig trees were probably planted by Alderman Bond, who occupied the house about the time these trees were first introduced into England. There have been houses on the ground from very early times, as Roman pavements have been found there.

GREAT ST. HELEN'S

Great St. Helen's, dedicated to the mother of Constantine, was in 1180 granted by Ranulph and his son to the Dean and Canons of St. Paul's, by whom it was granted to William, son of William, a goldsmith, to found a priory. The parish church existed long before the priory, as in 1010 Bishop Alwyne brought the body of Edmund the Martyr from Edmundsbury to this church, so that these holy relics might not fall into the hands of the Danish invaders, and they remained here for three years (*vide* St. Gregory's). In 1551 Edward VI. granted the advowson to Nicholas, Bishop of London, and his successors. This grant was continued by Mary in 1552, and has since been

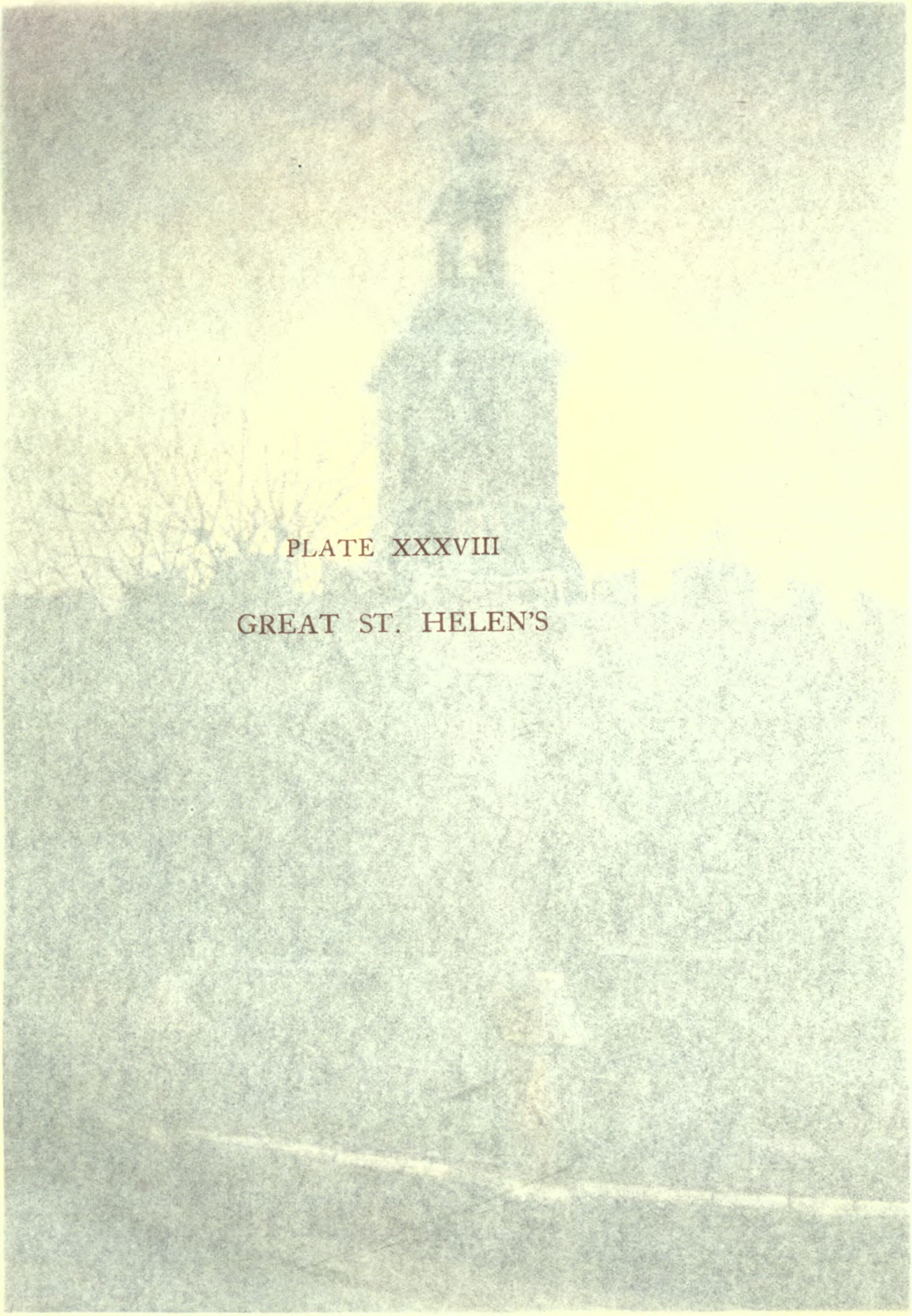


PLATE XXXVIII

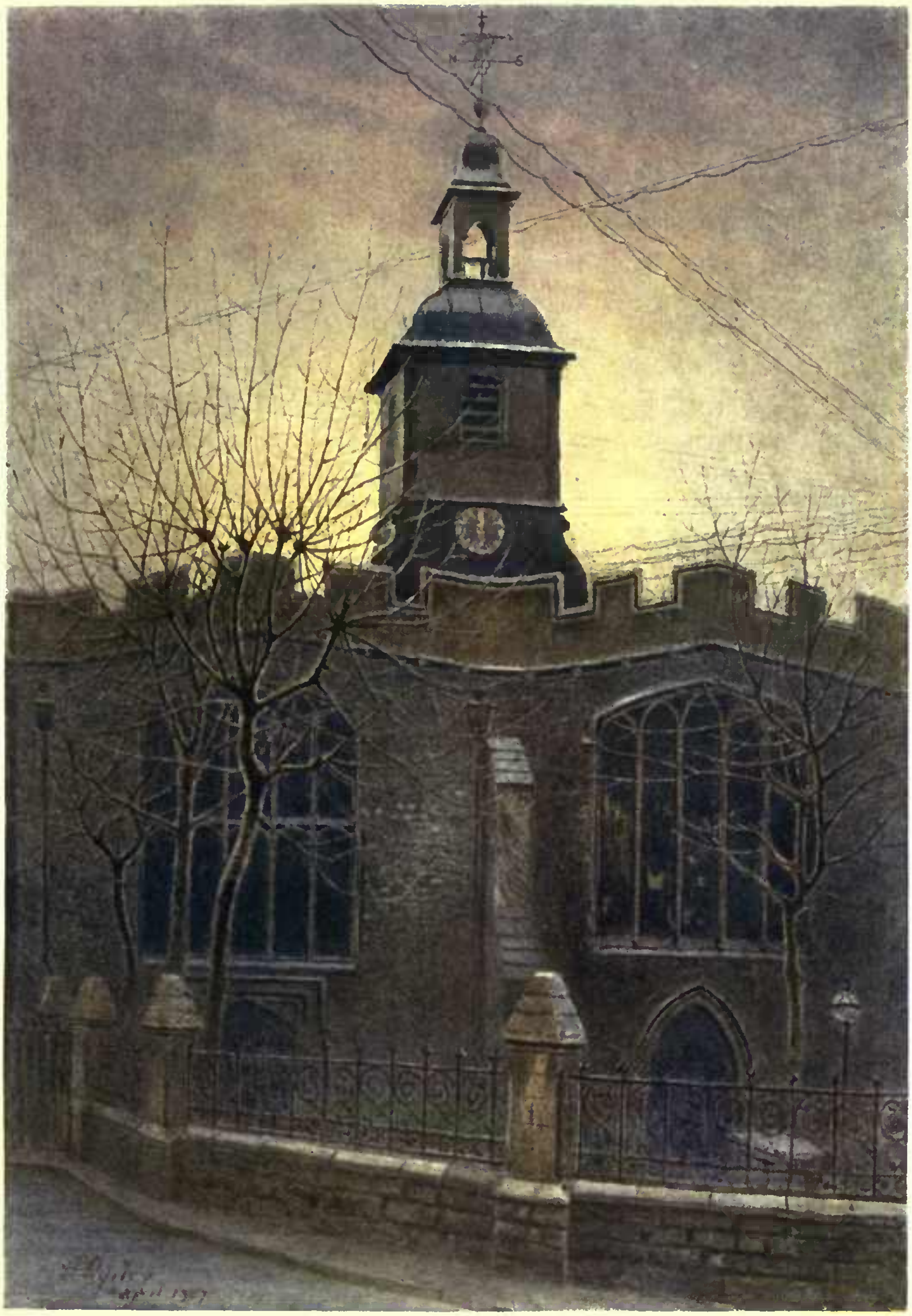
GREAT ST. HELEN'S

[illegible] refuse, even though he may have had doubts that it [illegible] own grandchild, and so became reconciled to his [illegible]ghter, to [illegible] all his wealth. After his death she and h[illegible] his memory the magnificent tomb of ala[illegible] the [illegible]

[illegible] some [illegible] old houses, and behind [illegible] spring one of the [illegible]untain and [illegible]

[illegible] ST. HELEN'S

[illegible] St. H[illegible]'s, dedicated to the mother of Constantine, [illegible] by Ranulph and his son to the Dean and [illegible]'s, by whom it was granted to William, [illegible] [illegible]ith, to found a priory. The pari[illegible] [illegible] the priory, as in 1010 Bi[illegible] [illegible] [illegible] Edmund the Martyr from Edmundsbury to [illegible] these holy relics might not fall into the [illegible] the Danish invaders, and they remained here for three [illegible] St. Gregory's). In 1551 Edward VI. granted the [illegible] Nicholas, Bishop of London, and his successors. This gr[illegible] continued by Mary in 1552, and has since been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confirmed. As it stands, the church is mostly of fifteenth-century architecture, but there are portions of the thirteenth century. Its curious structure—two parallel naves divided by a wall—arose from its double purpose, a nuns' church and a parish church. The altar was in a line with the parish church, and a wide opening permitted it to be seen from the nuns' nave. Near the east end of the north wall are two openings through which the nuns might see the altar from the refectory and cloisters. These parts of the nunnery remained until 1789. The old hall of the nuns was taken down in 1799, having been for a long time the Hall of the Leathersellers. St. Helen's Place was built on the site.

The finely carved pulpit is said to be the work of Inigo Jones, and many famous men and women are buried in the church: Sir Thomas Gresham, of whom Stow says it was his intention to build a steeple to the church in recompense for the space occupied by his monument; Sir John Crosby, Sir John Spencer; and some other occupiers of Crosby Place. Sir Bartholomew Rede (of whom more anon), and Sir William Pickering, who served four princes—Henry VIII. in the field, Edward VI. as ambassador to France; Mary as ambassador to Germany; and Elizabeth, whom he wished also to serve as a husband, and at one time with considerable prospect of success. He had been to Padua to take the baths for the relief of gout, and on his return brought with him, and presented to Elizabeth, the first pair of silk stockings that ever came to England. Not of noble blood, but the beauty of his person, his manners, and his taste in the polite arts, attracted the young Queen, and so lavish was she of her attentions that for some weeks he was first favourite; but his age was against him—he was forty-seven. For some years he persevered in his suit; he was a Catholic, yet to please the lady he voted in favour of the Reformation. A wealthy man, he involved himself in debt by the expensive presents and entertainments he provided for her; but in vain. He was cast off, treated with coldness, and occasionally with severity, being confined to his house by the Council as a dangerous person for years before his death.

Sir Thomas Gresham is remembered as one of the typical merchant princes of London, who built the first Bourse or Exchange, where his crest, a grasshopper, still presides over the crowded ways. The legend has it, that he was the son of a poor woman, who in a time of dearth was unable to give him food, and left him in a field, where the baby was found by a boy, attracted thither by the chirping of the grasshoppers. The boy took the child home. The foster-parents were not in much easier circumstances than the mother, but were able to feed and clothe him, and when he had grown to boyhood, he was sent by them to relatives in London by carrier, to be paid for on delivery—they being too poor to do so. He became an industrious apprentice, throve in the city, and then, in memory of his rescue, he chose the grasshopper as his crest. This picturesque legend has evidently been invented to explain the crest.

Sir Thomas Gresham was descended from an ancient Norfolk family, the second son of Sir Richard Gresham, who in 1537 was Mayor of London; born in 1519, and apprenticed to his uncle, Sir John Gresham, a mercer. Much of his wealth in later days was accumulated in money-broking transactions. In 1552 he became the agent for Henry VIII. in negotiating various loans at Antwerp, having to pay fourteen per cent. interest to the Fuggers of the Tyrol, who had many transactions of the same sort with that King before; what he did with the money that came into his hands all throughout his reign will always remain a mystery. The agent of the Fuggers, one Lazarus Tucher, reports to his employers that Gresham "is a very extreme man, and very open mouthed." At any rate he served Henry well. Being a Protestant, he was dismissed from his appointments by Mary; but by Elizabeth he was knighted and appointed for a short time ambassador to the King of Spain's regent at Brussels. In 1569, by his advice, the plan was adopted of borrowing from London merchants instead of foreigners, and shortly afterwards he carried out the idea, originating with his father, of building a Bourse for the merchants. This was opened with great splendour by Elizabeth, who, "having for long withdrawn from London owing to the plague, came to Somerset House, and thence to the city through Chepeside to St. Christopher's Church, on the backside of the Bourse, and thence to Bishopsgate to Sir Thomas Gresham's house, where she dined, and thence through Bishopsgate and Cornhill to the foreside of the Bourse, and entered to the sound of trumpets in a most royal manner." Her reception in the city was most enthusiastic, "She praying for the people as fast as they prayed for her, so that at her return home, she had, in a manner, utterly lost her voice." Gresham afterwards built for himself the fine house at Osterly Park, Brentford, where he entertained Queen Elizabeth and many foreign persons of distinction. He died suddenly in 1579, and by his will directed that his town house in Bishopsgate should be converted into a college, with residence and lecture rooms for seven professors, to be salaried out of the profits of the Exchange; they to teach divinity, physic, astronomy, geometry, law, rhetoric, and music.

This house stood until 1768, when the ground was transferred to the Government, and the lectures were delivered in a room in the Exchange until 1843, when a lecture hall was built, out of the accumulated funds, at the corner of Gresham Street. His will also provided for the erection and support of eight alms-houses.

He more than most men had proved the vanity of riches. Thrown from his horse, he was rendered lame for life; his only son had died, and his great wealth was a burden to him. So that it seems more probable that it is to Ecclesiastes that his crest refers:—

"And the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and mourners go about the streets."

Another story, relating to the dissolving of a great and priceless pearl in wine, has been fathered on Sir Thomas Gresham, but he was not that kind of a man. The real hero of that story was of earlier date—in 1502; and the story is interesting as an illustration of how a citizen of London could "spread himself" in the reign of Henry VII.

In 1502 the Mayor, Sir Bartholomew Rede, kept his mayoralty in the Goldsmiths' Hall: "And it happened at that time that the Admiral of France and certain other noble men came as ambassadors from the French King, whom the King did feast and honourably entertain. Then he commanded also ye mayor to entertain them in the city of London, in the best manner. Whereupon he desired them to dinner, the ambassadors being accompanied by many Lords and Gentlemen to the number of 100 persons and more, and were placed in ye Goldsmiths' Hall, where they filled three long tables, and were served with three course of all the daintie meats that might be gotten for money. At the first course every mess was served with 15 dishes, at the second 12 dishes, at the third 10 dishes, so that there were served to each mess 37 dishes of meat, the first course all in vessels of new white silver; the second in new silver, parcel gilt; the third in new silver, all gilt, being all marked newly with his own mark, and no dishes nor meat was carried out of the Hall until the dinner was clean done; for as they were taken off the table so they were set within a park finely paled and cunningly decked and garnished with all manner of sweet and goodly flowers in the midst of the Hall. After the dinner the said meats were carried out at the gate, and were immediately given to the poor that were orderly placed at the street ready to receive the same.

"After dinner, among other guests, was an Italian jeweller, and he shewed forth a stone of great value, and said he had offered the same to the French King and the King of England, but none of them would give the value thereof. The Mayor heard him, and said, 'Have ye offered it to our sovereign Lord the King's grace?' The stranger answered 'Yea.' Then said the Mayor, 'Think you the King's grace refused it for want of treasure? Let me see it,' and asked him what he valued it at. The stranger said 1000 marks. 'And will that buy it?' saith the Mayor. 'Yea,' saith the stranger. Then the Mayor took the jewel and commanded one to bring him a silver mortar and pestle, and willed his officer to beat it to powder, and so he did. Then the Mayor called for a cup of wine, and put it in the cup and drank it out clean; and saith to the stranger, 'Speak honourably of the King of England, for thou hast seen one of his poor subjects drink a thousand marks at a draught,' and then commanded his money to be paid him."

Some of the London charities have curious ceremonies connected with them, and one of these at this church is "Bancroft's Charity." The donor, Francis Bancroft, is embalmed in a chest with a hinged lid, and a square of glass over his face. On certain occasions the Warden and Court of the Drapers' Company have to pay an official visit to the tomb and open the coffin to see that the body is still in its place, and that there is neither dust nor cobwebs in his tomb.

Bancroft had been for many years one of the Lord Mayor's officers, who summoned the citizens on the most trifling occasions, pillaged the poor and the rich, took bribes from everybody, and was a common pest; he so incurred the wrath of the citizens that it was with great difficulty his corpse was saved at his burial, being jostled off the bearers' shoulders, while the people seized the bells and rang them for joy at his unlamented death.

The Jews have a great synagogue close by here, in one of the many devious passages, which they now propose to pull down. From there a narrow street leads into St. Mary Axe, famous in light opera as the home of John Wellington Wells, "a dealer in magic and spells." It is prosaic enough now, but an earlier wizard has endeared the street to us by placing there the office of Fascination Fledgeby, and peopling its narrow ways with the gracious presence of Riah, the good Jew; the "doll's dressmaker," Lizzie Hexam, and other characters in Dickens's somewhat crowded novel, "Our Mutual Friend."

ST. ANDREW UNDERSHAFT, ST. MARY AXE

At the Cornhill end is the church of St. Andrew Undershaft, with its memories of John Stow and "Evil May day." The curious name is said to have arisen "because, of old time, every year on May morning it was used, that a high and long shaft or maypole was set up there in the midst of the street before the south door of the church," which shaft was higher than the steeple, but has not been raised since "Evil May day"; it was hanged on iron hooks over the doors of the houses in Shaft Alley till the third year of King Edward VI., when one Stephen, a curate of St. Catherine Cree, who had distinguished himself by various zealous eccentricities—such as climbing into a tree in the churchyard to preach—one day, preaching at Paul's Cross, denounced the maypole as "an idol of the people." Stow relates the sequel, which he saw. "The neighbours and tenants, after they had dined and made themselves strong, gathered much help, and, with great labour, removed the shaft from the hooks whereon it had rested in Shaft Alley for thirty-two years, and sawed it into pieces;

every man taking for his share the length over his own door, stall, or house." The present church was begun to be built in 1520, the north side of the middle aisle, body, and choir being given by Stephen Jennings, merchant taylor, and sometime Lord Mayor, his arms being carved on every pillar; he died in 1524. The church was repaired and beautified in 1629, 1704, and 1723. It is one of the latest in Perpendicular architecture, and is said to be the first erected in London with a special view to the Reformed worship. The large west window contains portraits of Edward VI., Elizabeth, James I., Charles I., and Charles II., removed there from the east window during restoration work about 1876. Perhaps its principal attraction for us now is that it contains the tomb of John Stow, whose "Survey of London" is practically the basis of all investigation into the history of the city. His upright honesty of purpose and candour of expression raised up for him hosts of enemies. Finding many charities appropriated to other uses, he did not mince matters in saying so; occasionally he made statements which fuller inquiries showed to be unfounded; but the dislike he aroused in many prominent men was evidence of the truth of many of them. In 1544 he was accused by a priest, and Grindal, Bishop of London (one of John Foxe's patrons in 1566), had his house searched for papistical books, but nothing was found, and the priest was put in the pillory and branded "F. A." (false accuser). If Stow had been more supple it would have been better for him in a worldly sense, and the two licences to beg, granted to him by James I., would not have been necessary. They were surely a painful reward for all his industry.

This licence is such a brilliant example of kingly parsi-

PLATE XXXIX

ST. ANDREW UNDERSHAFT, ST. MARY AXE

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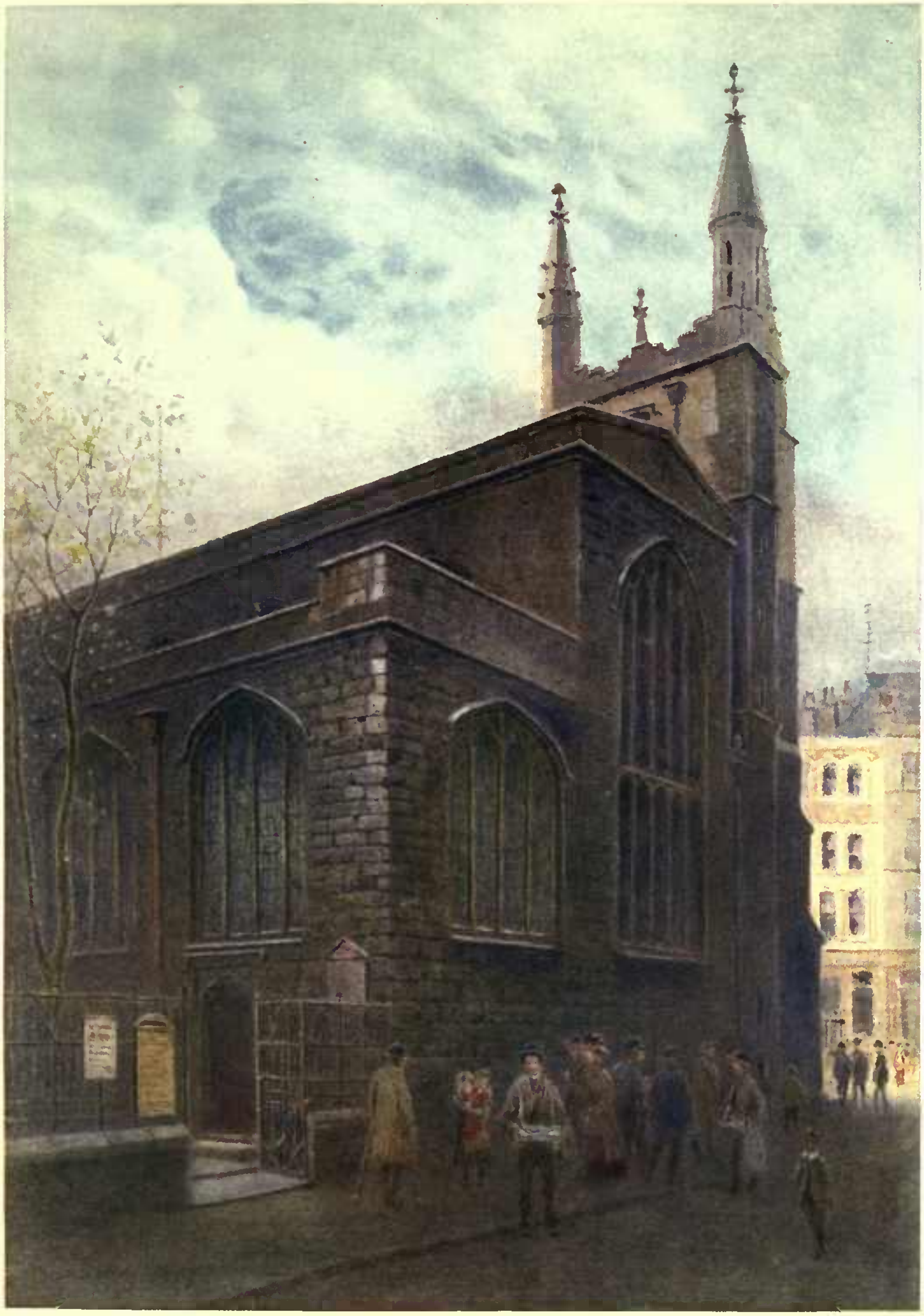

mony and long-winded verbosity that we can imagine it compiled by James himself.

"James, by the Grace of God King of England, Scotland, France, and Ireland, Defender of the Faith, &c.

"To all and singular Archbishops, Bishops, Archdeacons, Deans, and their officers, Parsons, Vicars, Curates, and to all spiritual persons, and also to all Justices of the Peace, Mayors, Sheriffs, Bailiffs, Constables, Churchwardens, and Headboroughs, and to all Officers of Cities, Boroughs, and Towns corporate, and to all other of our Officers, Ministers, and subjects whatsoever, as well within the Liberty as without, to whom these presents shall come: Greeting.

"Whereas our true and loyal subject, John Stow, citizen of London, having, for the good of the Commonwealth and posterity to come, employed all his industry and labours to commit to the History of Chronicle all such things worthy of remembrance as from time to time happened within this Realm, for the whole space of five and forty years until Christmas last past, besides his pains and charge in making his book called the 'Survey of London,' wherein he spent eight years in searching out of antient records concerning antiquities of London and Southwark, hath been an humble suitor to us that we would be pleased to grant him a licence under the Great Seal to gather the Benevolence of well-disposed people within this Realm of England in recompense of his said labour and travail, and towards his relief now in his old age, having left his former means whereby he lived, only employing himself for the Good of his Country, We, tendering the poor estate of so loyal and painful a subject, who hath so well deserved of us, and all our whole Realm and subjects, and being desirous that his said Industry and Labour should be recompensed in some bountiful and good sort, of our Especial Grace and Princely Compassion, have been pleased that collection should be made for the recompense and relief of our said subject, John Stow, in this our Realm of England. Know ye, therefore, that we have Given and Granted, and by these our Letters Patents do Give and Grant unto John Stow and to his Deputy, the bearer hereof, full power, licence, and authority to ask, gather, receive, and take Alms and Charitable Benevolences of our loving subjects [here follows a list of counties, towns, parishes, and places] and not elsewhere, for and towards the relief of our said subject, John Stow, now in his old age.

"Wherefore We Will and Command you, and every of you, that at such time and times as the said John Stow or his Deputy, the bearer thereof, shall come and repair to any of your churches or other places to ask and receive the gratuities and Charitable Benevolences of our said subjects, quietly to permit and suffer them so to do without any manner of let or contradiction; and you, the said Parsons, Vicars, and Curates, for the better stirring up of a Charitable Devotion deliberately to the public, and declare the tenour of these our Letters Patents, unto our said subjects, exhorting and persuading them to extend their liberal contributions to so Good and Charitable a deed, any Statute, Deed, Law, Ordinance, or Provision heretofore made to the contrary in any wise notwithstanding,

"STYWARD.

"God save the King."

This is the second licence, the first, issued in 1604, being for twelve months only. What success the appeal had can only be judged by an entry on the back of the first licence, signed by the churchwarden of St. Mary Woolnoth, stating that the parishioners had collected 7s. 6d. John Stow died in the April following the issue of the second licence, aged eighty years, leaving a widow and four daughters.

At the very time these licences were issued, the King and Queen were engaged squandering thousands of pounds per annum, and wasting the talents of Inigo Jones and Ben Jonson in the production of silly masques.

Philip Malpas, one of the sheriffs, was buried here in 1539, leaving, by his testament, £125 to the poor prisoners, £125 to the other poor, every year for five years, together with 400 shirts and smocks, 150 gowns, and 40 pairs of sheets; to poor maids' marriages, 100 marks; to highways, 100 marks; to 500 poor people in London, 6s. 8d.; and 20s. by the year for 20 years to the preachers of the 'Spital, and 20 marks to a graduate to preach abroad in the countries. Queen Elizabeth united the parish of St. Mary Axe to this in the fourth year of her reign. As we have seen, the merchants of the Hanseatic League had the duty of repairing Bishopsgate; part of the wall they also had to repair and defend, and when their thirteenth-century trouble was over, the Mayor and citizens confirmed to them their former liberties, amongst which were, that they could appoint an alderman, provided he was an inhabitant of London, and that they might land and store corn for forty days before bringing it to market. No wheat corners were allowed in those days. The district still retains the merchanting of the produce from the Baltic, though the merchants no longer dwell there, as they did in the earlier centuries. After flourishing here for over three centuries, the League was expelled by Mary, the reason being given that they had engrossed nearly the whole trade of the kingdom. The year previous to their dissolution they exported 40,000 pieces of cloth, while all the English merchants together did not export 1100.

At the upper end of St. Mary Axe was the house of priests called " St. Augustine, Pappy in the Wall." This was founded in 1430 by William Oliver, William Barnabie, and John Stafford, for poor and impotent priests ; it was probably a house for aged priests of the order of St. Augustine, one inmate being mentioned as the builder of the London Bridge of the time. They were much employed in singing " diriges " at funerals.

The brotherhood continued until the time of Edward VI., when it was suppressed, their house being afterwards occupied by a Mr. Morris, Sir Francis Walsingham, Mr. Barrett, and others. Next to this was a "great" house, with courts and gardens, belonging to the Abbots of Bury, in Suffolk. Bury Street still records the name. After the dissolution it was owned by Thomas Heneage, and by his son, Sir Thomas Heneage. By some tortuous method of reasoning, the name of Bevis Marks has been assigned as originating from this house, but the reasoning is so difficult to follow that it may be dismissed as improbable.

The " Tun " of Cornhill stood in the middle of the street, where it merges into Leadenhall Street ; there was a pillory in connection with it, where thievish millers and other culprits were often placed. According to Grafton, it was, until 1400, a prison for priests—rather a surprising statement, and yet, considering the multitude of religious houses in the neighbourhood, not improbable. In that year it was turned into a conduit at the cost of the city. These conduits (really tanks from which water could be drawn off) increased in number as the city spread, rendering private wells insufficient and dangerous for the population. The water collected at various springs outside the town was conveyed to these in leaden pipes at great expense, these pipes having all to be made of sheet lead and soldered, until 1535, when Robert Brock, clerk, being then one of the chaplains to King Henry VIII., invented "a manner of making and casting pipes of lead wherein no solder is occupied, where before this time ye plumbers made huge and great pipes, of most importunate charge, as well of lead and solder as of workmanship. And by this new invention two men and a boy may, in one day, cast of ye said pipes 300 yards in length, which before could not be done without many men in many days, nor without double and triple charge. And after the invention hereof, Robert Couper, Goldsmith, was ye first maker of the instruments and practiser of the same."

Apparently the plumber made our forefathers groan also.

The Act of 1543 has been noticed, giving powers to bring water from the northern districts. This conduit was supplied with water from Tyborne, which at an earlier date had been brought to London by William Estfield, the Mayor in 1437. "He being made a knight, a right worshipful man and a great benefactor to the city of London, travailed to procure waters for the same, and gathered a goodly store of water together from divers springs into one place near to Tyborne, where the same remained and stood still, for want of money, for five years. In the mean season the said William Estfield had of his own costs and charges laid one pipe of lead, and brought the same as far as Lady Rounceval which was at Charing Cross, and then died. After his death, his executors, John Fray, Richard Riche, and Roger Barkes, made their humble suit unto the Lord Mayor and Commons of the city, that they might not only be licensed to bring the water in the pipe before laid by Estfield, but also that they might be further licensed to bring and convey the water from Rounceval into the conduits of the city, which they not only offered of their own good wills freely to do, with the goods of the said Master Estfield ; but also they were content to enter into covenant with the city for the performance of the same, and did it accordingly. God send many such fathers and such executors to the city of London."

On the other side of Leadenhall Street, near the corner of Lime Street, stood, until the latter part of the nineteenth century, East India House, the headquarters of "John Company" for many years : the house has entirely disappeared, but some of the vaults still remain. The accumulated treasures were taken to South Kensington to form the present India Museum. The place was of the greatest interest to us because Charles Lamb spent the larger part of his life there as a clerk.

ST. CATHERINE CREE

Towards Aldgate is the church of St. Catherine Cree, or Christ's Church, as it was sometimes called, "which standeth in the cemetery of the Priory of Holy Trinity, Minories."

PLATE XL

ST. CATHERINE CREE, LEADENHALL STREET

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[illegible] On the [illegible] the corner of Lime Street, [illegible] the nineteenth century, East India House [illegible] headquarters of "John Company" [illegible] house has entirely disappeared, but [illegible] remain. The accumulated treasures [illegible] Kensington to form the present India [illegible] was of the greatest interest to us because [illegible] the larger part of his life there as [illegible]

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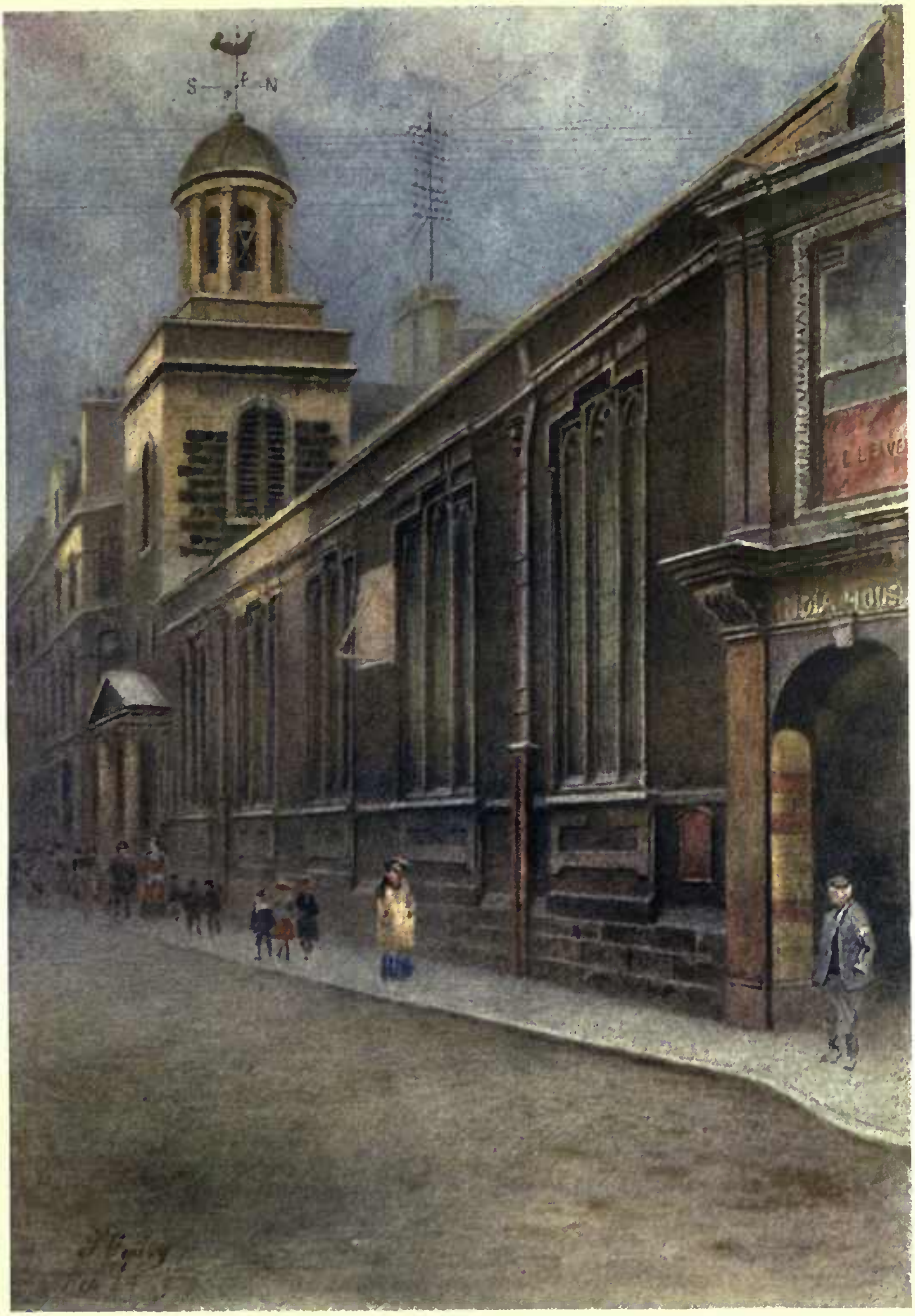
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The present church was built in 1630, this being necessary owing to the ground having been raised so high round the old church that the congregation had to descend several steps on entering it. The design is somewhat curious, and has been attributed to Inigo Jones. The dial, so well known to wayfarers in Leadenhall Street, was erected in 1662. The church escaped the fire, and was largely repaired in 1686. The old building appears to have been merely a mortuary chapel, and came gradually into use as a parish church, and was the source of many disputes between the citizens and the friars. The present church was consecrated by Laud on January 16, 1630–31. Some extraordinary ceremonies were expected by the people, and the episode was fully described by Prynne and others who came there to see. The bowings, knockings, and genuflections then indulged in were part of the "novelties in religion" which brought Laud to the block on Tower Hill. Hans Holbein is buried here, and the Earl of Arundel, in later days, wished to raise a memorial to him, but the place where he lay could not be identified; as he died of plague, his burial inside the church was improbable. Among others who rest here are Sir Nicholas Throgmorton, who died in 1570; a street in the city perpetuates his name, and Sir Walter Raleigh helped to keep his memory somewhat green by eloping with his daughter; Sir John Rainsforth, whose funeral was conducted with great pomp. It is related, when the mourners (all being done) went to his house for dinner, his lady, in token of her profound sorrow, would not join them, but when all were gone she came forth and had four eggs and a dish of butter only, for her dinner, thus showing that while others feasted, she went fasting. There is also one of the fulsome monuments raised in memory of Queen Elizabeth, such as have been noticed previously. Interesting celebrations are the annual Flower Sermon, and, on the 16th November, the Lion Sermon; the latter is the gift of Sir John Gage, Lord Mayor in 1646, in commemoration "of his happy deliverance from a Lion which he met in the desart, as he was travelling in the Turkish dominions, which suffered him to pass by unmolested." African House marks the site of Sir Nicholas Throgmorton's dwelling; while nearer Aldgate was another large house, presented by Henry VIII. to Mrs. Cornwallis and her heirs as a reward for a dish of fine black puddings made by that lady and sent to the King.

John Stow lived near the pump at Aldgate, which still survives as a landmark. Another church stood just to the west —St. Michael's, built by Prior Norman about 1110. The crypt existed until 1870, when it was destroyed in widening the street.

One or two timbered houses still stand here, but they are plastered and painted into a somewhat Victorian appearance.

Aldgate stood on the south of Aldgate Church, Duke's Place and "Poor Jewry Lane" being inside. A lease of the gatehouse was granted, in 1374, to Chaucer, on the condition that he "will completely and sufficiently maintain and repair the same, under penalty of being 'ousted.'" Like all the other city gates, it was from time to time the centre of stirring scenes.

In 1471, in May, Thomas Neville, bastard son of Lord Fawconbridge, gathered unto him a riotous company of shipmen and others, both of Essex and Kent, and came to London, where they were denied passage through the city. They set upon divers parts thereof, as Bishop's Gate, and Aldgate, London Bridge, and along the water side, and shot guns and arrows, and fired the two gates, and fought so fiercely that they won the bulwarks at Aldgate, and certain of them entered within the gate. But the citizens withstood the rebels, and slew such as entered, and compelled the others to draw back and forsake the gate, when the citizens pursued and chased them to Stratford, and slew and took many prisoners. The heads of Spifing and Quentine, two captains, were set on Aldgate, but Neville escaped, and was captured and beheaded at Southampton.

The accession of Mary found a great many people "sitting on the fence," to use a modern phrase, and amongst these was Elizabeth; but after Arundel had argued, and Pembroke drawn his sword—"This sword shall make Mary queen, or I will die in her quarrel"—proclaimed at Paul's Cross, "Te Deum" sung in the cathedral, beer, wine, and money distributed among the people, Dr. Sands, who had preached against the daughters of Henry the Sunday before, proceeded to the market-place with tears on his cheeks, proclaimed the Lady Mary, and threw his cap into the air in token of joy. Elizabeth, at the head of one hundred and fifty horse, proceeded to Aldgate to meet her sister as she arrived from Framlingham, and rode with her through the streets, lined with the citizens in their gayest attire; and, stunned by the acclamations of the people, they entered the Tower together, where Mary liberated the State prisoners and gave a dole of eightpence to every poor householder in the city.

That Aldgate was taken down in 1606 and a new one built. This was finally removed in 1761.

Duke's Place and its continuation, Bevis Marks, mark the course of the city wall. Many of the houses in Duke's Place were of seventeenth-century date. Here the first colony of the Jews settled when Cromwell allowed their return to England. Curiously, with one exception, it is now entirely deserted by that people. The name marks the site of the house of the Duke of Norfolk, described as the manor-house by Christchurch, Aldgate, where Holbein died, and where Foxe the martyrologist was received when he returned to London.

The Duke of Norfolk losing his head on Tower Hill, the mansion descended to Thomas Howard, Earl of Suffolk, eldest son of the said Duke by Lord Audley's daughter. He, on the 31st July 1583, sold the same to the Mayor, commonalty, and citizens of London, "to have and to hold in as large and simple manner as the said Earl, or Lord Audley, or the King, or the Prior and convent, or their predecessors had used or enjoyed the same, by virtue of any grant, privilege, prescription, law, custom, or any other ways or means whatever."

The name of the ward, Portsoken—a franchise by the gate—dates back to about 970, the reign of King Edgar, "when certain knights beloved of the King, for services by them done, requested to have a certain portion of the land on the east part of the city, which had been left desolate and forsaken by the inhabitants by reason of too much servitude; they besought the King to have this land, with the liberty of a Guild, for ever. Their request was granted, on the following conditions: that each should victoriously accomplish three combats; one above ground, one on the ground, and one in the water (this probably means on horseback, on foot, and in the water), and after this, that they at East Smithfield, on a certain day, should run with spears against all comers. All of which they gloriously accomplished, and the King named them 'Knighten Guild.' The land extended from Aldgate to the east on both sides of the street, north to Bishopsgate, and south unto the Thames, and so far into the water as a horseman may ride at low water, and throw his spear. These knights had no charter all the days of Edgar, Ethelred, and Canute, until the time of Edward the Confessor, whom the heirs of the knights besought to confirm their liberties, which he graciously granted. Afterwards William, the son of William the Conqueror, made a confirmation of these liberties in the words :—

"'William, King of England, to Maurice, Bishop, and Godfrey de Magnum, and Richard de Parre, and to his faithful people of London, Greeting : Know ye me to have granted to the men of the Knighten Guild, the Guild that belonged to them, and the land that belonged thereunto, with all customs as they had the same in the times of King Edward, and my father. Witness, Hugh de Buche at Rething [Reading].'"

The priory was founded by Matilda, wife of Henry I., for canons regular of the order of St. Augustine in 1108. This was during the outburst of religious enthusiasm that gave us St. Giles', Cripplegate, St. Bartholomew's, and the first great St. Paul's, "and the multitude of Brethren praising of God day and night therein in short time so increased that all the city was delighted in beholding of them, insomuch that, in 1115, certain burgesses of London, progeny of these knights, coming to the chapter-house of the church of Holy Trinity, gave that church and canons all the lands and soke called the Knighten Guild, which lieth to the wall of the city and stretcheth to the Thames. They gave it by the hands of Prior Norman, and the better to confirm this grant, they offered on the altar the charter of Edward, together with other charters, and afterwards did put the prior aforesaid in seisen thereof by the church of St. Botolph, which is the head of the land (this would refer to St. Botolph, Bishopsgate). Henry, the son of this King, confirmed the charter and gave them sack and soke, Toll and Thea Infang, these and all customs belonging to it. The Prior, being seised of these lands, was admitted as one of the Aldermen of London, and as such sat in the court till the dissolution of the monasteries." The land included St. Catherine's by the Tower, but that part was granted in the next reign to Maud, the wife of King Stephen. This shows all the land belonging to the knights as outside the wall, so that they only endowed the priory after it was built. "The priory occupied a piece of ground 300 feet long, near a parochial chapel, St. Michael's, which stood where now (1742) are rows of houses by the pump." In order to establish the foundation, four parishes—St. Mary Magdalene, St. Michael, St. Catherine, and the Blessed Trinity—were united and called Christ Church.

Prior Norman built and furnished the house so well with books and vestments, that a day came when there was nothing left to buy food, and the brothers sat in the refectory a hungered, which being seen by the citizens, the women vowed to bring each a loaf every Sunday, and soon there was food for all. But by the beginning of the thirteenth century the citizens and the monks were not on such gracious terms, and the passage thirteen feet broad, inside the city wall, was stopped up with an earthen wall by the prior. During the life of Henry III. it was useless for the citizens to protest against anything; the King was angered with them, because they would not join in the crusades; so it remained till Edward I. ascended the throne, when the citizens protested to the Judges Itinerant, saying the way was stopped to the hurt of the city, and disinheriting the King; the earthen wall was then removed.

The priory passed to the Crown at the dissolution of the monasteries, and was given by Henry VIII., with the church of St. Catherine Cree, to Sir Thomas Audley, who by his will, on April 19, 1544, granted this church to the masters and fellows of Magdalen College, Cambridge, and their successors, to serve as a cure for ever. They leased the church to the parishioners for ninety years, but disputes arising among them, it was, at the expiry of the lease in 1725, leased to Jerome Knapp, a haberdasher in London. The priory was granted by Charles I. to the first Earl of Dartmouth. The church of St. James was built on the site, out of the materials of the priory, about 1623, and soon acquired notoriety as the scene of many irregular marriages. In 1686 the incumbent was suspended for three years, on account of these scandals; but three months later, it was discovered that the church was extra-parochial and not subject to the ordinary. The marriages went on as before, and thirty to forty couples were married in a day. Between 1664 and 1691 there were 40,000 of these weddings. The church was pulled down in 1874, and many of the bodies buried in the churchyard removed to Ilford cemetery.

ALDGATE WARD SCHOOL AND ST. BOTOLPH'S

At an earlier date (1810) the school, belonging to St. Catherine Cree, which was in Cree Church Lane, was pulled down and a school built on the site of the rectory of St. James. In the old school forty boys were clothed and taught; when removed, the clothing was abolished and more boys taught instead. An infants' school adjoined this, and the infants' playground was part of the churchyard, cemented over, a few of the tombstones still standing against the wall, a somewhat serious introduction to life for the infants.

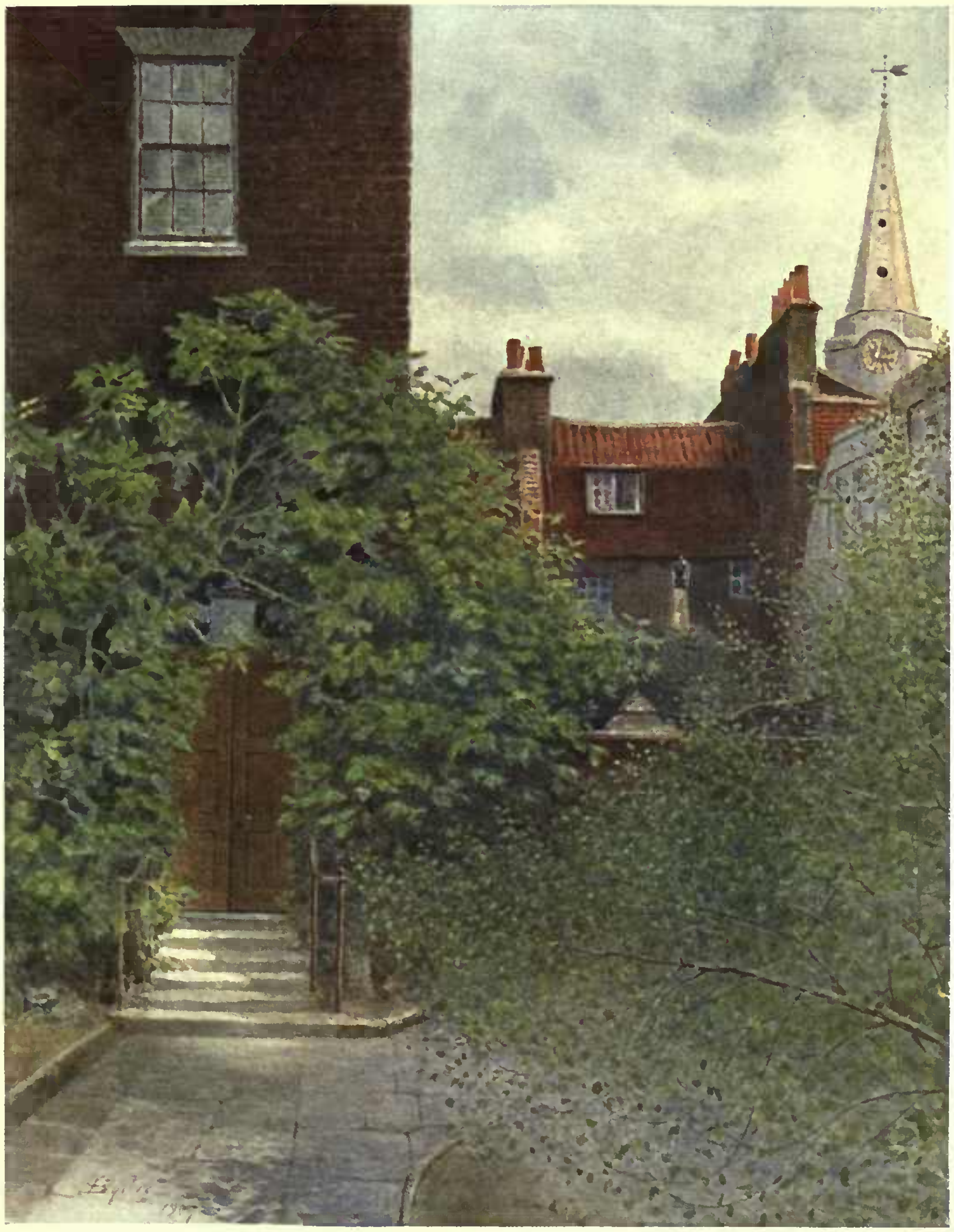
The boys' school is now closed, and both having been acquired by Sir John Cass's foundation, a large modern school has been erected on the site. Part of the boys' school was used as a ward meeting-room, and contained some interesting portraits, but perhaps the most curious features were the fig trees in this and adjoining gardens; some of these had been polled, and some were trained on the walls; they were of great size, and cannot have been of much later date than 1530. Without a doubt they formed part of a fig garden planted by the monks of Holy Trinity. Large quantities of figs were borne by these trees, but owing either to changes of atmosphere, or of culture, they no longer ripened, but fell when fully formed. They formed a curious and living link between the twentieth century and medieval times, and few people dreamed that so near the tormented streets by Aldgate such a pleasaunce existed—lilac planted by schoolboys of a past generation and fig trees planted probably about the time of their first introduction into England; the old tiled roofs

PLATE XLI

ALDGATE WARD SCHOOL AND ST. BOTOLPH'S

ALDGATE [illegible] SCHOOL AND ST. BOTOLPH'S

A[illegible] the school, belonging to St. Cathe[illegible] Cree Church Lane, was pulled [illegible] the vestry of St. James [illegible] and taught; when [illegible]ished and more boys taught [illegible]joined this, and the infants' play- [illegible] few of the [illegible] serious [illegible] been [illegible]ol [illegible]d [illegible] [illegible]ious [illegible] fig trees in this [illegible] had been polled, and some [illegible] they were of great size, and cannot [illegible] later date than 1530. Without a doubt they [illegible] a fig garden planted by the monks of Holy [illegible]antities of figs were borne by these trees, but [illegible] of atmosphere, or of culture, they no [illegible] when fully formed. They formed a curious [illegible]etween the twentieth century and medieval [illegible]ple dreamed that so near the tormented streets by Aldgate [illegible] pleasaunce existed—lilac planted by schoolboys of a past generation and fig trees planted probably about the time of their first introduction into England; the old tiled roofs



of Duke's Place and the spire of St. Botolph; where rest, among others, Lord Dacre, beheaded in 1537, and Sir Nicholas Carew, who suffered the same fate in 1538, and that Robert Don, the merchant, who, in 1612, left the money for the admonition addressed to condemned prisoners at Newgate. In this church, in 1742, a brass plate was inscribed to his memory, with an account of his many charities. The Merchant Taylors raised a handsome monument to him, relating that he gave in his lifetime £3528, 10s. 8d. to perform charitable deeds for ever. "He lived virtuously all his lifetime, and died in the faith of our Lord Jesus on the 2nd May, A.D. 1612, being full of days, at the age of near ninety years."

In the early part of the eighteenth century it is stated that near Aldgate are divers considerable inns, much resorted to, and from which ply a great number of short stages; these are "The Three Nuns," "The Crown," "The Black Bull," and "The Blue Boar."

Poor Jewry was a sort of sanctuary, in which dwelt Jews and others who had forsaken their faith, and priests who had taken wives.

By Hog Lane, which in later times became Petticoat Lane, there was a space reserved for the citizens practising archery; there, in 1574, Benedict Spinola made twenty tenter-yards, and certain gardens to relieve poor cloth-workers whose tenter-yards in and about London had been built on and destroyed. Ten years later it was presented as a grievance, "that this land had been enclosed, preventing the archers from practising their art, it having been previously open and common, and the occupiers were ordered to remove their fences and buildings.

The tenants contended that Hog Lane was never used by the archers, by reason of standing puddles, lay stalls, and filthy ditches; and the way by Hog Lane was so foul and deep in winter, that no man could pass, while in summer they would not pass, for fear of infection from the filthiness that lay there."

Benedict Spinola apparently won the case, as he afterwards, at great cost, levelled and cleaned the place, again making tenter-yards and improving the passages and paths. The name "Petticoat Lane" probably arose from the drying of cloth or garments in these yards.

In the parish of St. Botolph, beside the charity school noticed, there were two others, one erected by Sir John Cass, alderman, for fifty boys and forty girls; and another founded by Samuel Starling, knight and alderman, in 1673, for forty boys and thirty girls; this latter was kept in his own brick house on Little Tower Hill, at the east end of the Quest or Town House. In the Minories, towards Aldgate, was an abbey of nuns of the Order of St. Clare, called the Minors, founded by the Earl of Lancaster, brother of Edward I., in 1293. In the plague of 1515, there died in this house twenty-seven nuns, besides servants. At the dissolution, the house was surrendered by the abbess, Dame Elizabeth Salvage, in 1539. In the nuns' church were buried Mrs. Trussel (the lady mentioned at St. Dunstan's), the Duchess of Norfolk, 1506, Lady Ellen Nevil, sister to the Lord of Raby, and many others. This church and all the nunnery have long been swept away.

Returning westward, it may be noted that part of

Leadenhall Market stands on the site of an ancient charity. In 1445, Simond Eyze, commonly called Simpkin Eyse, "builded Leadenhall in London and a chapel in the end thereof, and on the gate is written this sentence: 'Dextera Domine Exaltante me'—that is, 'God hath exalted me,' and in this hall he left a stock of one thousand pound, to be employed in summer in wood and coal, for the relief of the poor in winter; the which stock, it was said, was after borrowed by King Edward IIII., but it was not repaid, and the city hath it not."

In 1309 Leadenhall belonged to Sir Hugh Nevill, and his widow made a feoffment of Leadenhall, with the advowsons of St. Peter's and other churches, to Richard, Earl of Arundel, in 1362; passing through various hands until 1408, when Robert Rikeden of Essex and his wife confirmed it to Richard Whittington and other citizens of London, with the advowsons of St. Peter's, St. Margaret Pattens, and other churches; in 1411 Whittington and others confirmed the same to the Mayor and Commonalty of the City of London.

In 1502, aggrieved by foreigners disposing of their merchandise, it was petitioned, that in future all foreigners might be restricted and compelled to bring all the small wares by them imported, to be sold in Leadenhall Market only, upon penalty of forfeiting such goods if sold elsewhere. In 1534 foreign butchers, non-freemen, kept their stalls in Leadenhall Street, where they sold their meat on Wednesdays and Saturdays before the citizens' houses, and the inhabitants thereof made considerable advantage of the ground whereon they stood (charging rent from the butchers). This being observed by the Lord Mayor's court, they obliged these butchers to repair to Leadenhall Market to dispose of their meat, stalls being erected for their accommodation, and thereby the revenue of the city was considerably increased.

Lime Street, near the north-west corner thereof, was the site of the second tall house in London. The first was Crosby Place. The house here was built by Richard Wethel, a merchant taylor—the first house built of timber—to overlook his neighbours; an evil example that has been copied ever since. A resident in the street, Alderman Malpes, was robbed of his goods by Jack Cade; and at the time of Evil May day, the same house was occupied by John Mutas, a Frenchman, who harboured there many of his countrymen, who calendered worsted. The 'prentices and citizens spoiled the house, and if they could have found Mutas, intended to behead him, but he escaped, much to their disappointment.

CORNHILL AND LOMBARD STREET

St. Peter's, Cornhill, claims to be the first church founded in Britain, in 179 A.D., the founder being Lucius, the first Christian king of London, who made it an archbishop's see; and so it endured for four hundred years, until the coming of St. Augustine, who removed the see to Canterbury, while Millet, a monk who came with him, was made the first Bishop of London, and removed the see to St. Paul's. All this may be true, but the first authentic record is in 1298, when William Kingston gave to the church his tenement in Grass Street, called Horse Mill.

There are a few literary memories in the space lying between Leadenhall Street and Fenchurch Street, Lombard Street and Cornhill. The most prominent church, St. Michael's, was rebuilt by Wren in 1672, and the tower, from Wren's design, in 1722. Abutting on the churchyard is an old tavern, the "Bell," which is evidently one of the houses built just after the Great Fire. Only a small part of the yard remains in front of the house. Pope was born in Plough Court in 1688, and Thomas Gray, whose "Elegy" is one of the best-known poems in the English language, was the son of a scrivener in Cornhill, born there in 1716.

In the church of St. Edmund the King and Martyr, Lombard Street, Joseph Addison married trouble when, on the 9th August, 1716, he took to wife Charlotte, Countess of Warwick and Holland.

At St. Mary Woolnoth, facing the Mansion House, we come to memories of Cowper. John Newton, for many years curate at Olney, and companion of Cowper, became incumbent of this church. He and his wife were buried in the vaults, but were removed to Olney when the basement of the church was turned into an electric railway station. A tablet to his memory records that "John Newton, clerk, and once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour, Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had so long laboured to destroy."

Newton had been a slave dealer and trader, and his friendship with Cowper is one of the strange things of which the world shows so many.

The Mansion House, or official residence of the Lord Mayor during his term of office, was erected in 1739 from designs by the elder Dance, the bas-relief on the pediment being designed to represent the dignity and opulence of the city. Part of the space was occupied by the stocks, the only pair in the city until 1472, when the Mayor, Sir William Hampton, issued orders that there should be one pair in each ward "for the more effectual punishment of vagabonds." These were mostly used for venial offences and for beggars, who were so many in London that the first act of Henry VIII. was to cause all the "foreign" beggars (that is, beggars from another district) to be banished from the town and sent to their respective parishes.

The Bank of England across the way was first opened for business in 1734, but the building was soon found too small, and in 1788 Mr. (afterwards Sir John) Soane was appointed the architect for the building.

The "Stockes" market occupied, from 1408, part of the space at the nether end of Poultry. In St. Mildred's Church, long vanished, was buried Thomas Tusser, courtier, farmer, chorister, and fiddler. His epitaph recorded that—

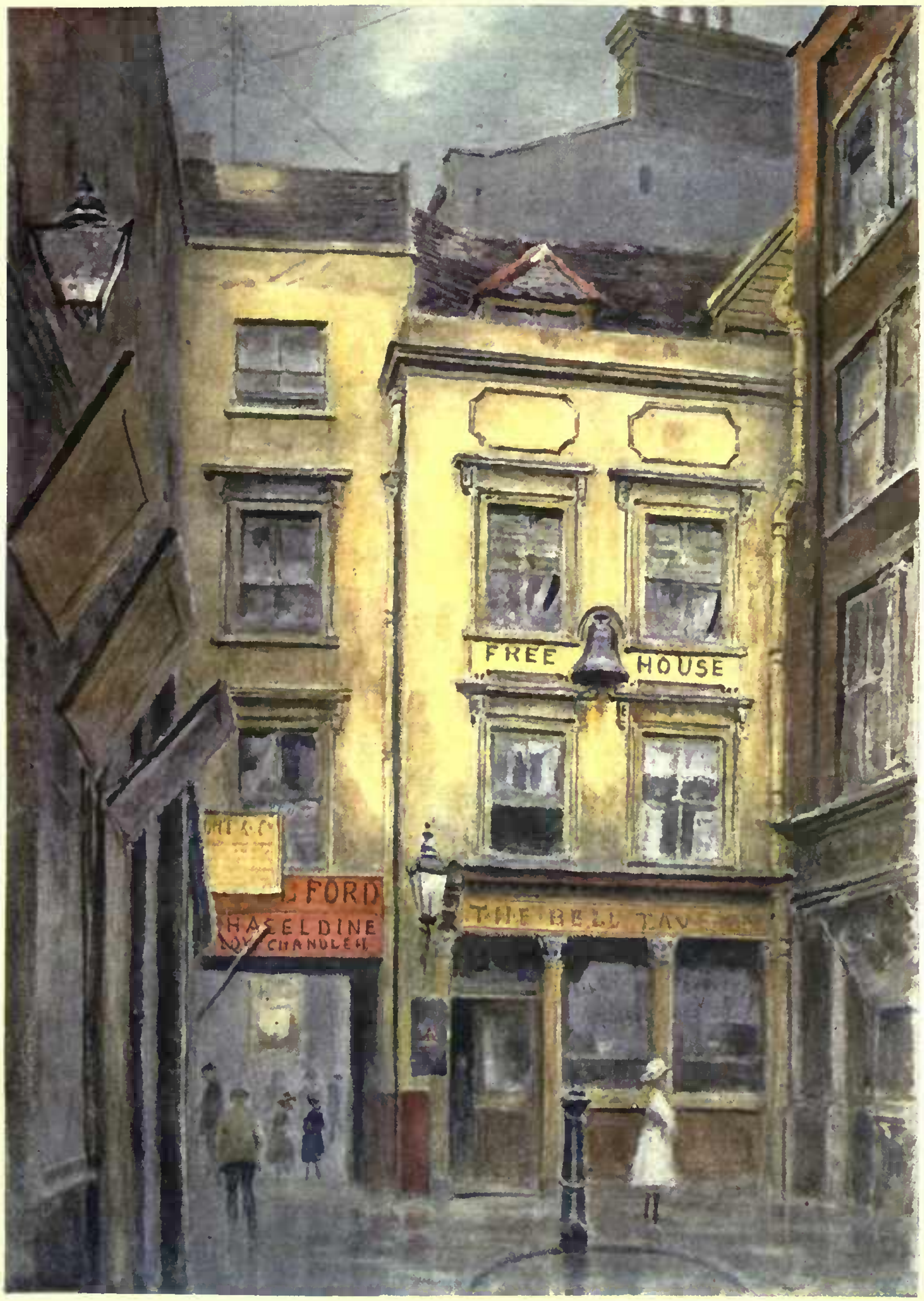
> "Here Thomas Tusser, clad in earth, doth lie,
> That sometime made the 'Points of Husbandrie.'
> By him thou maiest here learn, we must
> When all is done we sleep, and turn to dust."

Published in 1557, his book shows much wise theory and sound knowledge, which the author apparently failed to put in practice.

Thomas à Becket was born in this street. In 1134 it is

PLATE XLII

THE "BELL" TAVERN, CORNHILL


FREE HOUSE
FORD
HASELDINE
CHANDLER
THE BELL TAV

noted that "a great part of London was brent by fire, began at Gilbert Beckett's house." In later times the Mercer's Chapel, at the east corner of Ironmonger Lane, was built on the site.

ST. MARY-LE-BOW, CHEAPSIDE

A little to the west is the church of St. Mary-le-Bow, known by name to millions of people who never saw it. Of ancient foundation, dating from 1087—the crypt of that date still surviving—it has a varied history. In 1271 the steeple fell and slew many people, both men and women, and was not rebuilt for more than a hundred years. In 1284 "Lawrence Duckett, citizen and goldsmith of London, quarrelled with one Rauf Crepin, mercer in Cheapside, and gave him a sore wound, and thereupon fled into Bow Church, and there remained all night; and in the night time the friends of the said Crepin entered into the church and slew the said Duckett, and afterwards hanged him in a window as if he had hanged himself; for which murder there were seven men condemned, which were drawn and hanged, and one woman was burnt, and divers others committed to the Tower, and there remained prisoners a long time after." Various trials by "ordeal" took place in the church, and the arches or bows facing Cheapside were used as stands for privileged spectators to witness tourneys in Cheapside. The great bell rang curfew for that part of the city, and in the fourteenth century it was ordered "that no person shall be seen armed in the streets, no brewer keep open his doors, after curfew is rung at Bow." In 1469 it was ordained that this be done at 9 P.M. The ringer was very unpopular among the 'prentices, who threatened his life because he rang late. He even provoked them into poetry—bad poetry, though not destitute of meaning—

> "Clerk of the Bow Bell,
> With the yellow locks,
> For thy late ringing
> Thy head shall have knocks.'

To this the clerk replied—

> "Children of the Cheap,
> Hold you all still,
> For you shall have this
> Bow Bell rung at your will."

The dispute implies that 9 P.M. was the hour when the youths ceased work, otherwise their grievance cannot be understood. They certainly would not have grumbled at his late ringing for bedtime. In 1472 John Donne, a mercer, gave to the parson and churchwardens "two tenements in Hosier Lane for the maintenance of the bell." Hosier Lane was anciently known as Cordwainer Street, then as Hosier Lane, and finally as Bow Lane. To this parish were annexed the parishes of All Hallows' Honey Lane, and St. Pancras. The church of St. Pancras stood on the north side of Pancras Lane, near Queen Street. In the eighteenth century it is stated that there belong to the church three houses in Bow Churchyard, two in Bow Lane, and £12 per year from Lloyd's Coffee-house, belonging to the same.

In Bow Churchyard was a Grammar-school erected by Henry VI. This school remained until 1737, when it had to make way for the corner house and that adjoining.

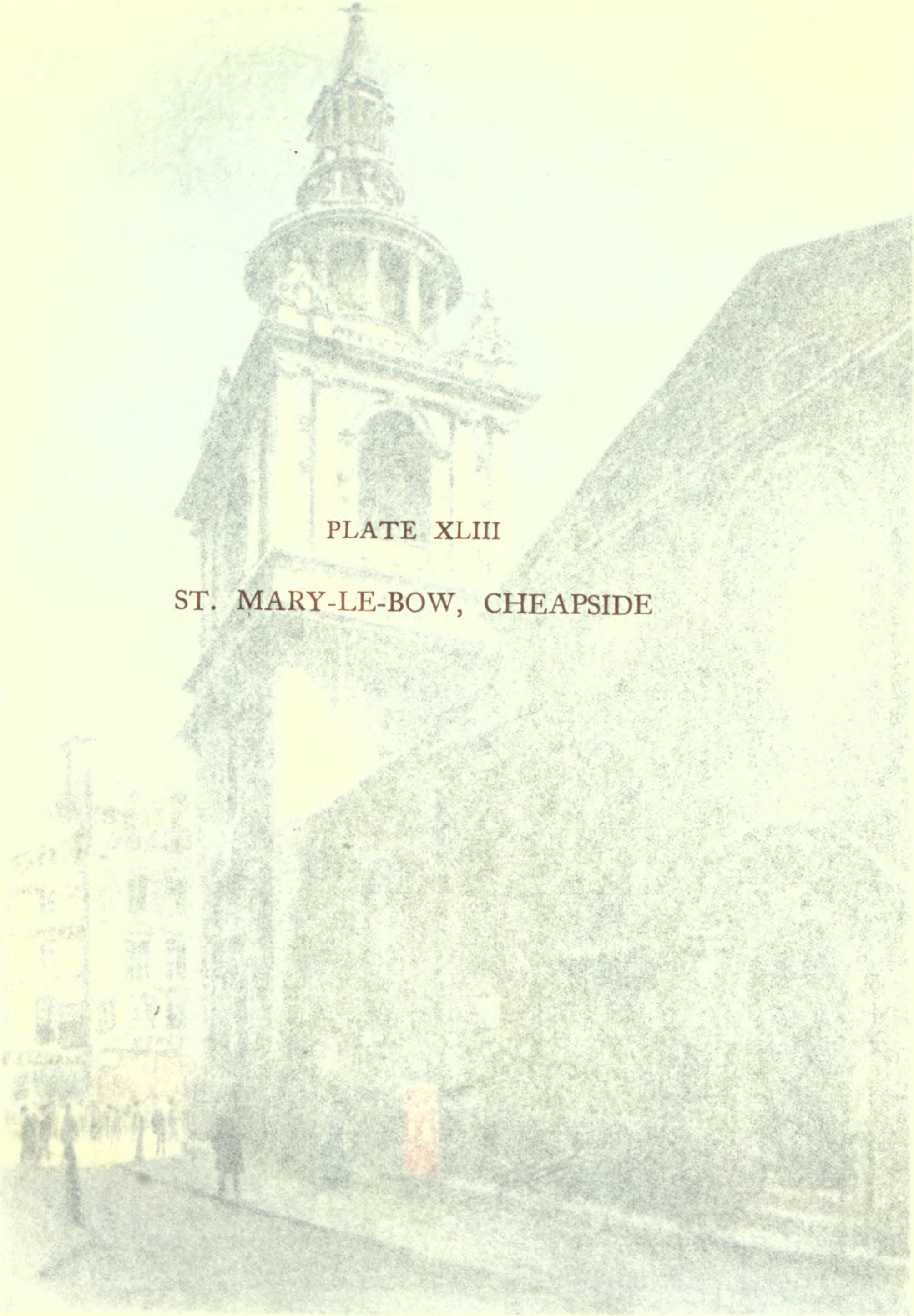


PLATE XLIII

ST. MARY-LE-BOW, CHEAPSIDE

[illegible] 9 P.M. The ringer was very un- [illegible] threatened his life because [illegible] into poetry—bad poetry,

[illegible]

To this the clerk replied—

“Children of [illegible]

[illegible]

The rhymes [illegible] ceased work [illegible] Then [illegible]

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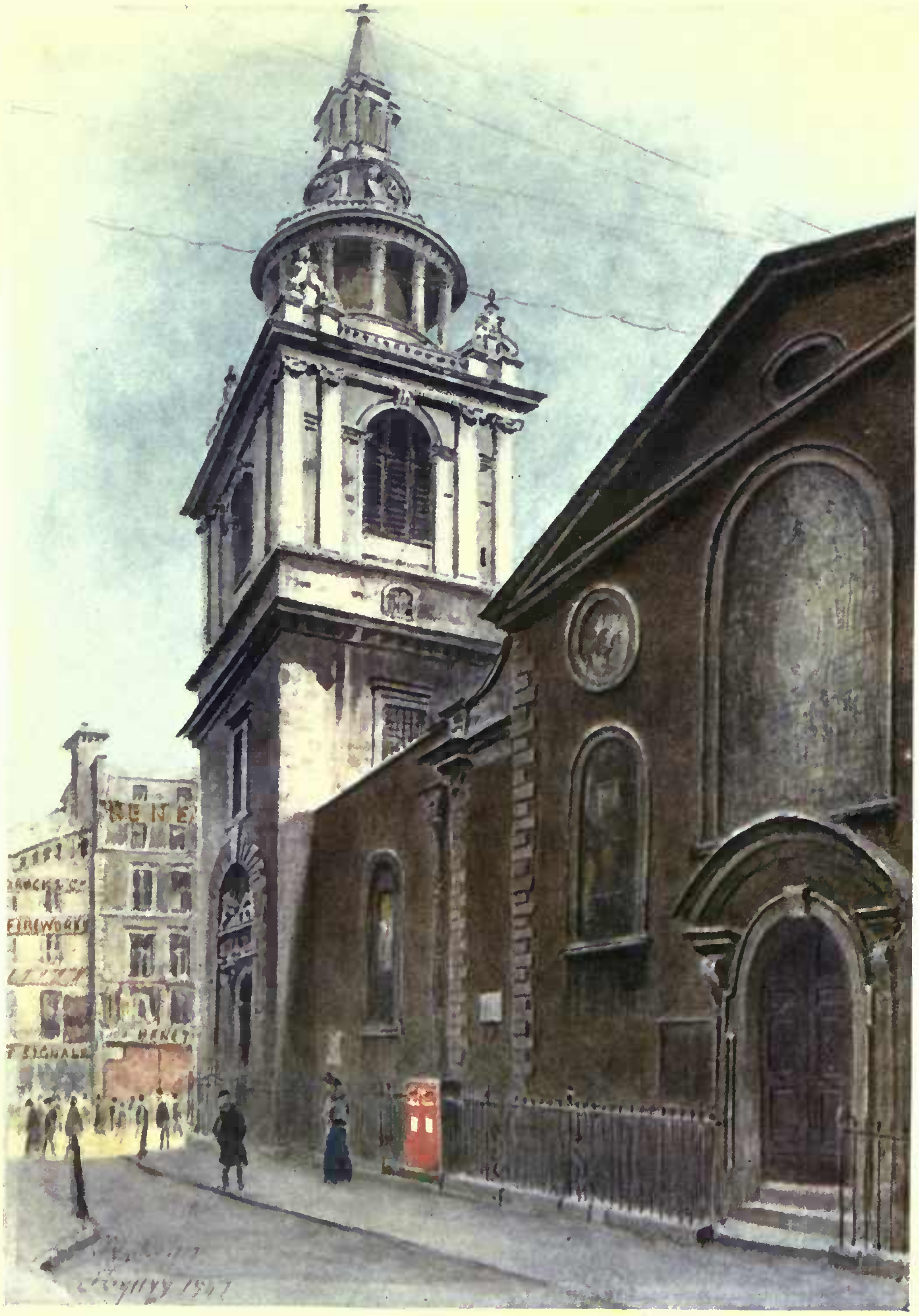
FIREWORKS
SIGNALS

The drawing shows the church on the western side. The spire is much foreshortened, this being inevitable owing to the confined space rendering a more distant view impossible, while it is the only position in which the church can be shown.

Some of the church courts used to sit here, and here the Bishops of London are always consecrated. In 1611 J. Chapman, a city merchant, left money for the purpose that a sermon be preached here annually in August to commemorate the destruction of the Spanish Armada. It is a very plain building, and the beautiful spire, rebuilt by Wren, cost nearly as much as all the rest of the church, on the outer wall of which, facing Bow Churchyard, there is a tablet to the memory of John Milton, and inside one to John Coventry, one of the executors of Richard Whittington.

Generations of children have repeated the nursery rhyme beginning, "Oranges and lemons, says the bell of St. Clement's," and finishing with a reference to "the great bell of Bow," until it has become quite common for people to speak of the whole edifice as Bow Bells, while the distinction of being a real Cockney, pertaining only to those born within sound of this bell, is a very old popular idea. Nowadays its tones do not penetrate any great distance over the noisy streets, but of olden days there is nothing improbable in the legend making Dick Whittington hear its voice at Highgate, bidding him turn again towards London and fortune.

Nowadays it is the hoarse voice of Big Ben at Westminster that carries farthest in the silent night hours, bearing, mayhap, the same message of allurement to that old city of many hopes, of many legends, and of many mysteries.

There were several celebrated taverns in Cheapside. One of these, the "Nag's Head," had for long a considerable place in Church history, with reference to the laying on of hands and the due succession of bishops. This so-called "Nag's Head" consecration relates to the proper induction of Archbishop Parker, after the Act of Uniformity was passed by Elizabeth. There being only one bishop left—Llandaff—he refused to officiate; and the tale was told, and believed, that in this tavern the new bishops laid a Bible on their heads and consecrated themselves. Really, the election took place at Canterbury, the confirmation at St. Mary-le-Bow, and the consecration at Lambeth, those who officiated being Scory of Hereford, Barlow of Wells, Miles Coverdale of Exeter, and Hodgekin, Suffragan of Hereford. All these dined at the "Nag's Head" after the confirmation, and out of that fact the story was manufactured.

BREAD STREET

Between Bread Street and Friday Street stood the "Mermaid Tavern," and in a court running towards Bow Church, somewhere on the spot where Copestake's warehouse now stands, John Milton was born in 1608, the son of a scrivener, at the sign of the "Spread Eagle." Of yeoman stock, the sign was probably borrowed from the arms of the Miltons of Thame. His father was an accomplished musician, and composed the two well-known psalm tunes "York" and "Norwich." Here the poet spent the first sixteen years of his life. By the time he finished at Cambridge his father had retired to Horton, near Windsor, and there, with occasional pilgrimages to

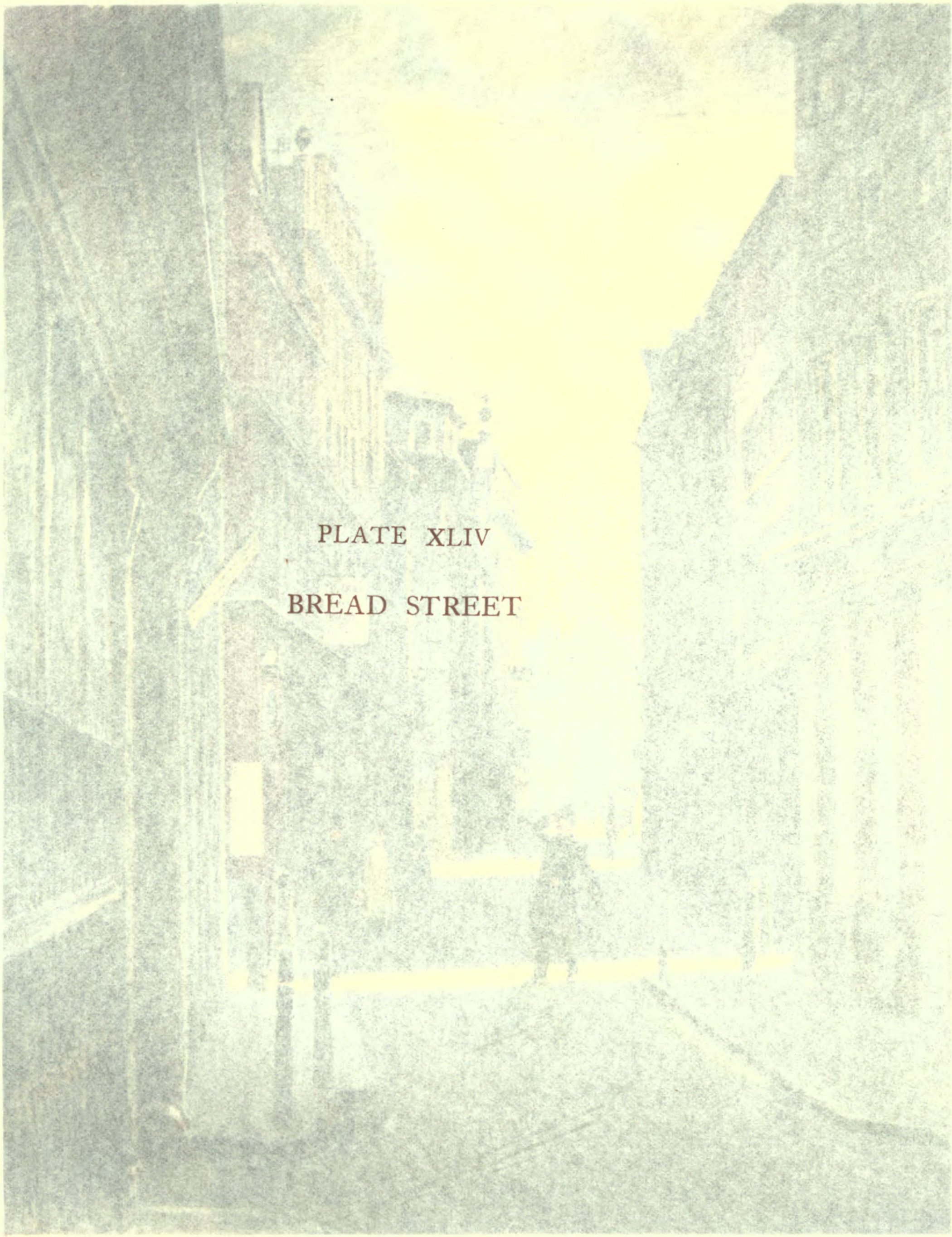

PLATE XLIV

BREAD STREET

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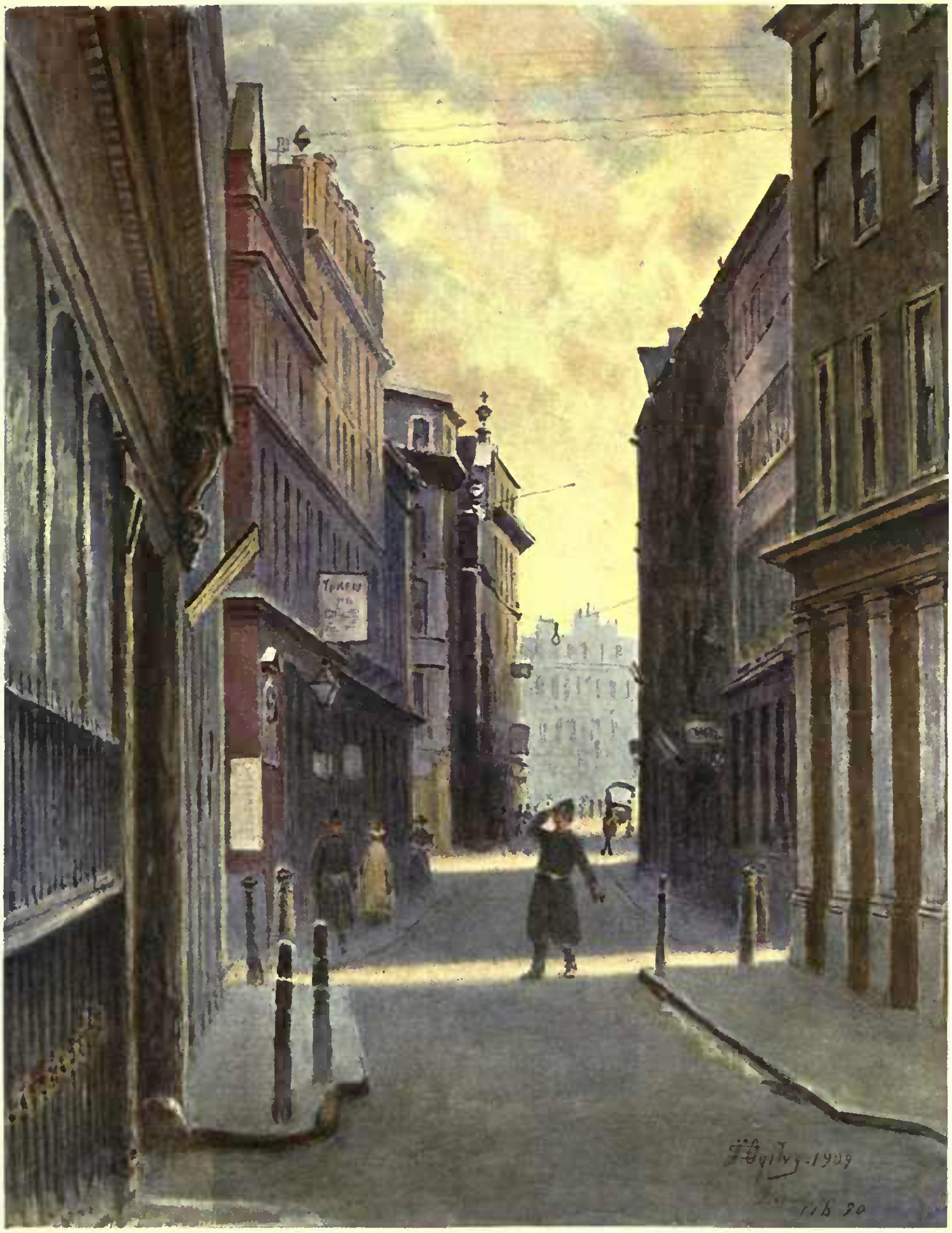
BREAD STREET

[illegible] Street and Friday Street stood the "Mermaid Tavern," [illegible] in a court running towards Bow Church, [illegible] spot where Copestake's warehouse now [illegible] was born in 1608, the son of a scrivener, [illegible] "Spread Eagle." Of yeoman [illegible] the [illegible] borrowed from the arms of the Miltons of [illegible] father was an accomplished musician, and composed the two well-known psalm tunes "York" and "Norwich." Here the poet spent the first sixteen years of his life. By the time he finished at Cambridge his father had retired to Horton, near Windsor, and there, with occasional pilgrimages to


Ogilvy. 1909

London, his life was spent until 1637, when, on the death of his mother, he went to Italy, not returning till 1639.

The street is now prosaic enough, for all its memories. There is still one church standing in it—that with the curious name of "St. Margaret Moses." All the area was swept by the fire of 1666, and though the churches were rebuilt afterwards, they have since vanished, leaving only the one having the smallest interest; All Hallows stood until 1876. This was the one of which John Knox was rector. It seems the most unlikely place in the world to look for memories of the Scottish reformer. He came to England after he was released from the French galleys, to which he was sent when captured in St. Andrews Castle, and remained four years—from 1549 to 1554. He was appointed one of Edward VI.'s chaplains and rector of this church, and lived on terms of intimacy with Cranmer and other English reformers until the accession of Mary again drove him to the Continent.

There was also at one time the prison known as Bread Street Compter, previously noticed.

In this street, as in many others in the city, a few of the posts remain which at one time were the only protection of the footpath, and often referred to in old regulations, such as that of 1667, which orders "that all beggars, vagrants, tankard bearers, or porters and other persons bearing burdens, shall not walk within the posts at the sides of the streets from 6 A.M. to 9 P.M.; the two first, on pain of prosecution to the utmost rigour of the law; the last two, under penalties of four pence for each offence."

Bread Street is now largely occupied by warehouses and filled with the surge of human traffic from Monday morning till

Saturday afternoon, when the tide ebbs, the city man and the city maid go home, and few except the policemen are left; these, with time heavy on their hands, have little to enliven the tedium for the next thirty-six hours—solitary guardians on the shores of a sea of old romance.

HATTON GARDEN

West of Smithfield is what was for long the Italian quarter of London; there are many other colonies of that nation now in different parts of the town. Still, in Eyre Street and Saffron Hill there remain enough to give a foreign flavour to the district.

Many of the streets here have been built on the ground and gardens of Ely Place.

At one time this house must have been in the possession of the serjeants-at-law, as on Michaelmas term, 1463, they kept their feast at Ely Place, Holborn.

"To this feast, the Mayor of London, his brethren, ye Aldermen and Sheriffs, were bidde; and, at ye day appointed, they came thither, but where they should be set at table, there was placed the Lord Gray of Ruthin (which was treasurer of England) to keep the state in ye hall. The Mayor perceiving that, and considering the same had not been used in times past, neither was it agreeable with the privilege granted by the King to the Mayors of London—that they should in all places within the city of London and suburbs of the same, take the chief place among all manner of persons (except the King himself were present), and thinking also within himself that he should much offend the whole state of the city, if he should consent to

PLATE XLV

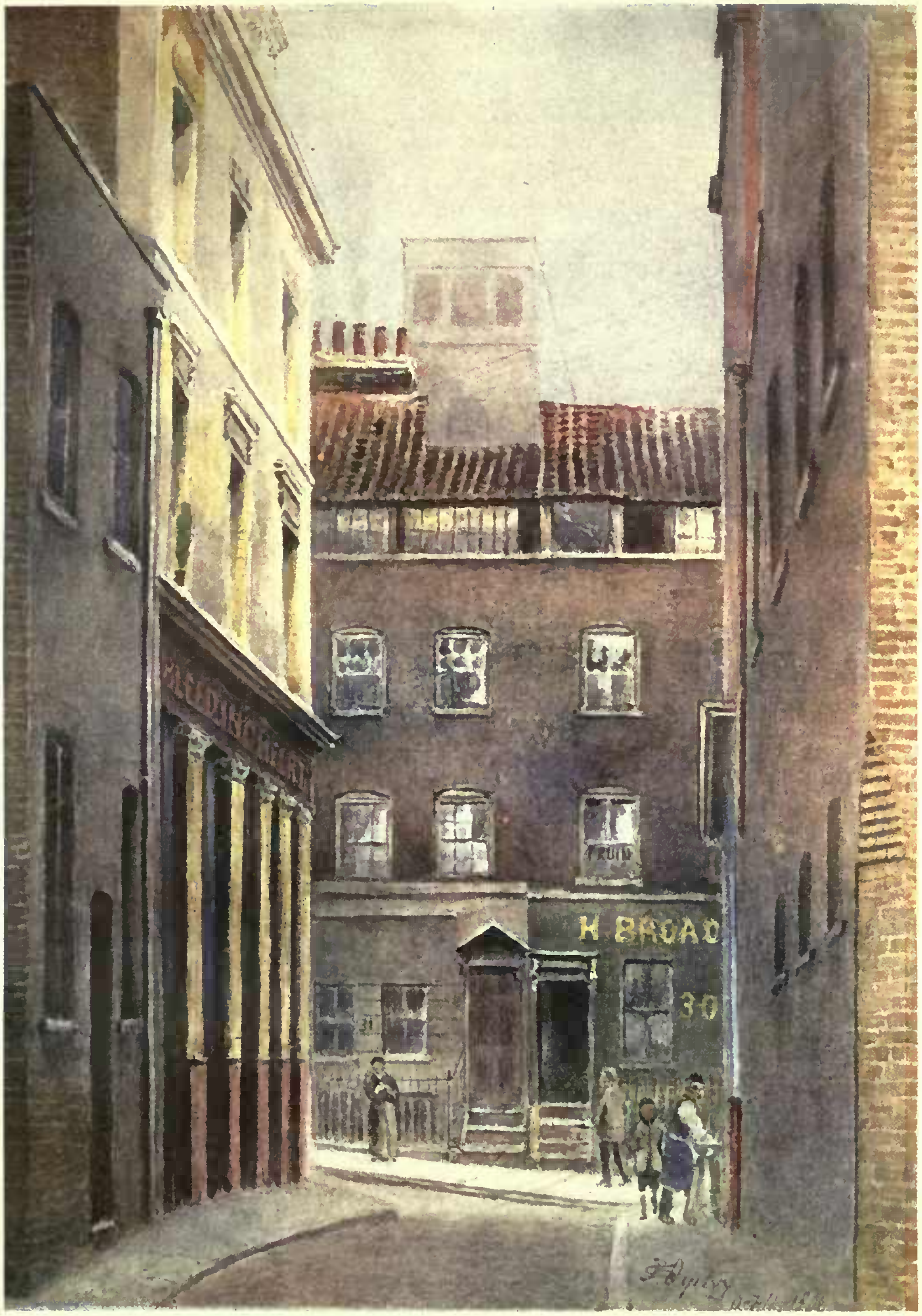
ENTRANCE TO BLEEDING HEART YARD

Saturday afternoon, when the tide ebbs, the city man and the city maid go home, and few except the policemen are left ; these, with time [illegible] hands, have little to enliven the tedium for th[illegible] solitary guardians on the shores of

[illegible] Italian quarter [illegible] now in [illegible]

[illegible] this house [illegible] been in the possession of [illegible] -law, as on [illegible], they kept [illegible] Ely Place, Holborn.

[illegible] this feast, the [illegible] London, his brethren, ye [illegible] and Sheriffs [illegible] bidde ; and, at ye day appointed, [illegible] where they should be set at table, there [illegible] of Ruthin (which was treasurer of [illegible] state in ye hall. The Mayor [illegible] the same had not been [illegible] times past, [illegible] table with the [illegible] by the King [illegible] London—that they should in all places within [illegible] and suburbs of the same, take the chief plac[illegible] manner of persons (except the King himself were present), [illegible] thinking also within himself that he should much offend the whole state of the city, if he should consent to


H BROAD
30
FRUIT

any such precedent, did therefore suddenly withdraw himself and his brethren from thence, and went home to his own house to dinner."

In 1495, "on the 16th day of November, was kept a serjeants' feast at the Bishop of Ely's palace at Holborn; at which feast were present the King (Henry VII.) and Queen and all the nobility of the realm that were then attendant at court."

Some account of how our forefathers "did" for themselves at these feasts may be interesting. One of these, in 1531, given at Ely House by eleven gentlemen of the law on their promotion to the dignity of the "coif" (serjeants-at-law), lasted for five days, and among the guests were the King (Henry VIII.), Queen, foreign Ministers, Lord Mayor, Judges, Master of the Rolls, Masters in Chancery, Aldermen, Serjeants-at-Law, great merchants, and livery men. The food provided was—

	£.	s.	d.	
24 large oxen at	1	6	8	each
1 large ox at	1	4	0	
100 sheep at	0	2	10	each
51 calves at	0	4	8	,,
34 hogs at	0	3	8	,,
91 pigs (sucking) at	0	0	6	,,
10 dozen capons of Greece at	0	1	8	per doz.
9½ ,, Kentish capons at	0	1	0	each
19 ,, common capons at	0	0	6	,,
7 ,, and 9 grouse or heath cocks at	0	0	8	,,
14 ,, and 8 common cocks at	0	0	3	,,
The best pullets at	0	0	2½	,,
Common pullets at	0	0	2	,,
37 dozen pigeons at	0	0	10	per doz.
340 ,, larks at	0	0	5	,,

Most people nowadays will think that all the hogs are not enumerated in the bill of fare.

Tradition says that John o' Gaunt died at Ely Place; in reality, he died at Leicester, but his body rested here on the way to be honourably buried in St. Paul's.

The house was either leased, or lent, for various purposes for a long time. It was at a masked ball, given by the students of the Inns of Court here, in honour of Queen Elizabeth, that that lady among the maskers distinguished one "who in stature, agility, and manner excelled all his companions." This fortunate dancer was Christopher Hatton, a young man of slender fortune, from Northamptonshire. His good looks so impressed her that she bade him reside at Court, appointed him captain of the guard, then Chamberlain, and finally Lord Chancellor. The lawyers were mortified, and objected to plead before him; but Hatton had a fair allowance of common sense, and, providing himself with two serjeants, whom he consulted on points of law, he subdued their opposition, and proved himself, as a judge in equity, not inferior to his predecessors. He was one of the most accomplished gentlemen at Court, and made many friends by his opposition to harsh and irritating measures, which were often suggested by his colleagues in the Council.

He assumed his great post in troublous times. The King of Spain was beginning to get restive under the long series of injuries done to his subjects. Elizabeth had captured his treasure, given aid to his rebels, hired mercenaries to fight his armies, and her mariners had plundered and slain his people on the high seas and in America; but Hatton guided things well. When he assumed the Chancellorship, a house suitable to the dignity was necessary, and perhaps remembering the scene of his first triumph, a compulsory lease of Ely Place was taken. It was said that "he danced the Bishop of Ely out of his house, garden, and strawberry beds"; but the house was not confiscated. The courtier had to pay a rent of a red rose, ten loads of hay, and £10 per annum, to Bishop Cox, who *had* to make the bargain; the Bishop reserving to himself and his successors the right of walking in the garden and gathering twenty bushels of roses yearly. The terms are a curious mingling of the Arcadian and the practical.

It was then that Hatton gave his house-warming, described in the "Ingoldsby Legends." Everybody came, through Chancery Lane, through Shoe Lane, Fetter Lane, from Cheapside, St. Mary-le-Bow, Bishopsgate Street, Dowgate Hill and Budge Row.

"Here comes bold Drake, the chief who made a
Fine hash of all the powers of Spain.

. . . .

With him come Frobisher and Hawkings,
In yellow ruffs, rosettes, and stockings.
Room for my Lord—proud Leicester's Earl
Retires a while from courtly cares.

. . . .

Room! room! for great Cecil! place for his Dame,
Room for Southampton—for Sidney . . .
Room for Lord Hunsdon, for Sussex—for Rawleigh!—

. . . .

Here's my Lord Keeper Hatton, so stately and tall!
Has led out Lady Hunsdon to open the ball.

. . . .

Never was anything half so gay
As Sir Christopher Hatton's grand holiday."

But the grand ball is said to have had a tragic ending: the death of Lady Hatton.

It is generally admitted that a man who was a favourite with Elizabeth had to be on bad terms with his wife; so the story is told that during the dancing a mysterious and wonderful dancer appeared, who danced with Lady Alice Hatton—"A flame-coloured Belle, and a coffee-faced Beau"—round the hall, till finally with—

> "One grand *pirouette*, the performance to crown!
> Again they go up! and they never come down."

Then came thunder, lightning, rain, and noise, and the guests fled, "with speed quite amazing." When dawn came, there was found a hole in the roof, and a human heart lying by the pump in Bleeding Heart Yard. So goes the legend, perpetuated in the name. The facts are more difficult to discover, and it is possible that the occasion was seized by Hatton to put his ambitious and unwanted wife out of the way.

No eye will now expect to see the ghosts of the lordly company. There is no pump at which the wraith of Lady Hatton can draw water. Bleeding Heart Yard is full of modern warehouses, and hums with the sound of the electric motor. It remained pretty true to Dickens's description until some twenty years ago; the spirit of Little Dorrit exorcised all the others, but now even her haunts have vanished.

Later, during the negotiations for a Spanish marriage for Prince Charles, Gondomar, the ambassador from Spain, was lodged at Ely Place, favoured by the court, and so detested by the populace that, in 1620, some of the citizens assaulted the Spaniard in the street; which so enraged the King that he

PLATE XLVI

SEVENTEENTH CENTURY PARISH SCHOOL, HATTON GARDEN

But the grand [illegible] have had a tragic ending : the death of Lady [illegible]

[illegible] who was a favourite [illegible] his wife ; so the [illegible] and wonderful [illegible] Alice Hatton—“ A [illegible] Beau ”—round the [illegible] with [illegible]

> “ [illegible] to crown !
> [illegible] own.”

[illegible] the guests [illegible] there was [illegible] legend, perpetuated [illegible], and it is [illegible]

[illegible] see the ghosts of the lordly [illegible] which the wraith of Lady [illegible] Bleeding Heart Yard is full of [illegible] with the sound of the electric [illegible]. It [illegible] to Dickens's description until some twenty [illegible] spirit of Little D[illegible] haunts have [illegible]

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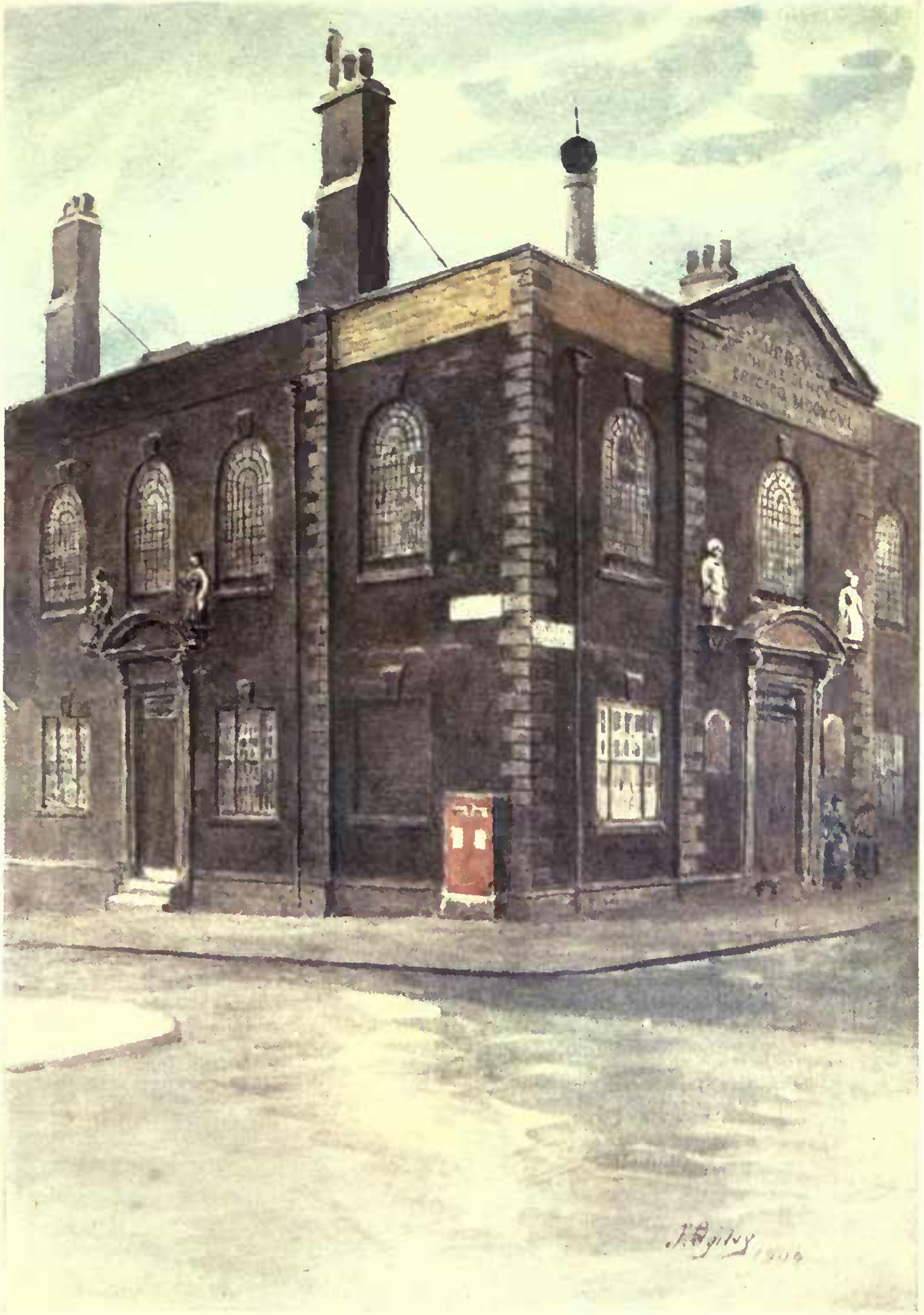
J. Ogilvy

came in person to the Guildhall, reprimanded the Mayor and the city magistrates, and threatened the city with the military power, ordering diligent search to be made for the offenders. A scapegoat had to be found, so one poor citizen who had been overheard making disparaging remarks about Gondomar was seized, and next day whipped from Aldgate to Temple Bar. A later ambassador in the same cause, the Marquis Ynoiosa, was lodged there, but, owing to the opposition of Buckingham, had great difficulty in obtaining an interview with King James.

Buckingham, in a rather bullying letter to the King, says, "In obedience to your commands, I will tell the House of Parliament that you have taken such a fierce rheum and cough, as, not knowing how you will be this night, you are not able to appoint them a hearing; but I will forbear to tell them, that, notwithstanding of your cold, you were able to speak to the King of Spain's instruments, though not with your own subjects." The Spaniard assumed a bolder tone, and demanded an audience of the King; that being refused, he asked for a ship to leave the kingdom; "So as to the great joy and exultation of all the coblers and other bigots and zealous brethren of the town, he this day comes to Ely House and to-morrow to Dover."

During the troubles with Protector Somerset, before his downfall, those opposing him—the Earl of Warwick and several Lords of the Council—had their headquarters at Ely Place. Somerset ordered, in the King's name, that the adjoining counties, hamlets, and the city of London should furnish men to guard the King. The counterblast from Ely Place declared that Somerset had not paid the soldiers he had, was seeking to destroy the nobility, and foment trouble between the higher and lower classes of the nation. At a later time the house was granted by James I. to the Duke of Lennox, afterwards Duke of Richmond; he died there, and his body lay in state for six weeks.

Ely Place perpetuates the name, but no part of the Bishop's house is left, except a fragment of the chapel, now incorporated in the well-known Catholic church. Many of the stones of the house were used to pave the street when Ely Place was made.

The original house appears to have stood until well on in the eighteenth century.

On the 18th October 1776, "the Bishop of Ely took possession of a house in Dover Street, erected by Act of Parliament, and to be called Ely House for the future, in lieu of the old palace on Holborn Hill."

Hatton Wall and Hatton Garden still recall the courtier's name.

The school in Hatton Garden bears the date 1696, and is probably unique as a specimen of a parish school of that period; the figures over each doorway, representing a boy and girl in the costume of the day, are well modelled and in good condition, after standing the storms and smoke of London for over two centuries. Many of the old houses surviving are of the same date, but modern warehouses are rapidly usurping their sites.

There was a pillory at the lower end of Hatton Garden, where, in 1756, was a popular demonstration differing essentially from that in the case of Defoe. Four thieftakers were condemned to stand twice in the pillory and be imprisoned for seven years, find security for £1000, and pay a fine, for enticing two young lads to commit a robbery, and then prosecuting them for the

PLATE XLVIII

STAPLE INN: THE GARDEN

nobility, and foment trouble between the higher and lower classes of the nation. At a later time the house was granted by James I. to the Duke of Lennox, afterwards Duke of Richmond; he died there, and his body lay in state for six weeks.

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[illegible] stood until well on in the eighteenth century.

[illegible] the Bishop of Ely took [illegible] Act of Parliament, [illegible] old palace [illegible]

[illegible] name.

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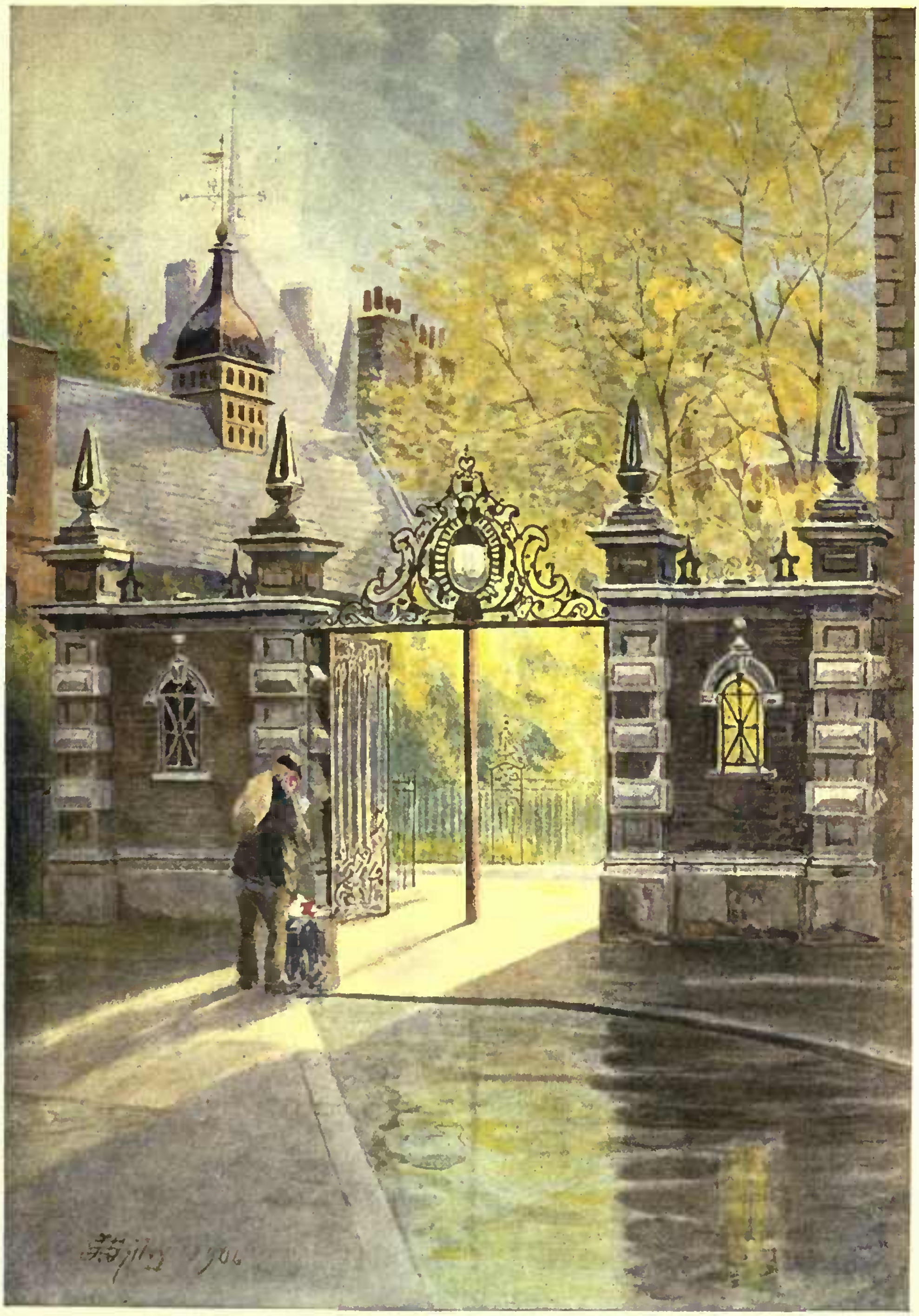
1906

sake of the reward. The first two stood in this pillory, and were severely pelted by the people, one receiving a fearful wound on the head from a stone, and the other scarce able to survive. The other two stood at Smithfield three days later; one was mortally wounded in twenty minutes, and the other miserably bruised; two of them died on their return to Newgate. In Brook Street, Chatterton died, and Dickens made the district the background for "Oliver Twist"; Fagin's house was in Leather Lane.

Furnivall's Inn stood on the site now occupied by the Prudential Insurance Company. Old prints show it as a large building of design similar to the two houses built by Inigo Jones in Great Queen Street (there is another house of much the same pattern in Tooks' Court, Cursitor Street). In 1819 Mr. Peto acquired the lease of the Inn, and at that time rebuilt the whole of it as chambers. These stood until the present buildings were erected.

STAPLE INN

On the other side of the street, the quaint row of gables and timbered front of Staple Inn are probably more noticed by strangers than any other building in London.

In No. 2, on the right as you enter the gateway from Holborn, Dr. Johnson lived for some time, and there wrote a "little story-book called 'Rasselas'"; while Dickens, in "Edwin Drood," makes Mr. Grewgious a resident in the Inn. The quiet court and little garden have been described by Washington Irving and others.

The front was restored by Mr. Waterhouse some twenty years ago. It is now owned by the Prudential Assurance Company, and by them saved from destruction.

At one time it was the hall of the Woolstaplers, then of great importance, wool being for centuries one of the principal exports from England. Foreign trade then, as now, brought with it the "Fiscal question," although it was then dealt with in a more summary fashion.

"In 1563 ye merchants of the Staple procured the Queen's Majestie's licence to ship their wool to Bruges in Flanders; but when the shippes were all in readiness, and the wool brought down to the water side, and divers of the same wool shipped, there was, by ye suit of the 'Merchant Adventurers,' a stay made, and the cause was: Forasmuch as our clothiers and merchant adventurers were restrained from Flanders, therefore it was not thought reasonable ye merchants of the Staple should carry our wool thither, for so it might seem not only our merchants to be one of them against another, but also by ye carriage away of our wool, it is like we should set their people on worke and suffer our owne to go a-begging, to the great hurt and decay of the Commonweal of England."

Staple Inn became an Inn of Chancery at a very early date. It was so in the time of Henry V., and the inheritance of it was granted by Henry VIII. to the Society of Gray's Inn.

LINCOLN'S INN GATEWAY

On the west side of Chancery Lane, and just beyond the City bounds, is Lincoln's Inn and the gateway on which Fuller

PLATE XLVII

LINCOLN'S INN GATEWAY

[illegible] restored by Mr. Waterhouse some twenty [illegible] by the Prudential Assurance [illegible] from destruction.

[illegible] hall of the Woolstaplers, then of [illegible] one of the principal [illegible] brought [illegible]

[illegible] Staple procured the Queen's [illegible] in Flanders ; but [illegible] the wool brought [illegible] wool shipped, [illegible] from Flanders, therefore [illegible] ye merchants [illegible] not only our [illegible] against another, but also by ye [illegible] it is like we should set their people [illegible] our owne to go a-begging, [illegible] great [illegible] of the Commonweal of England [illegible]

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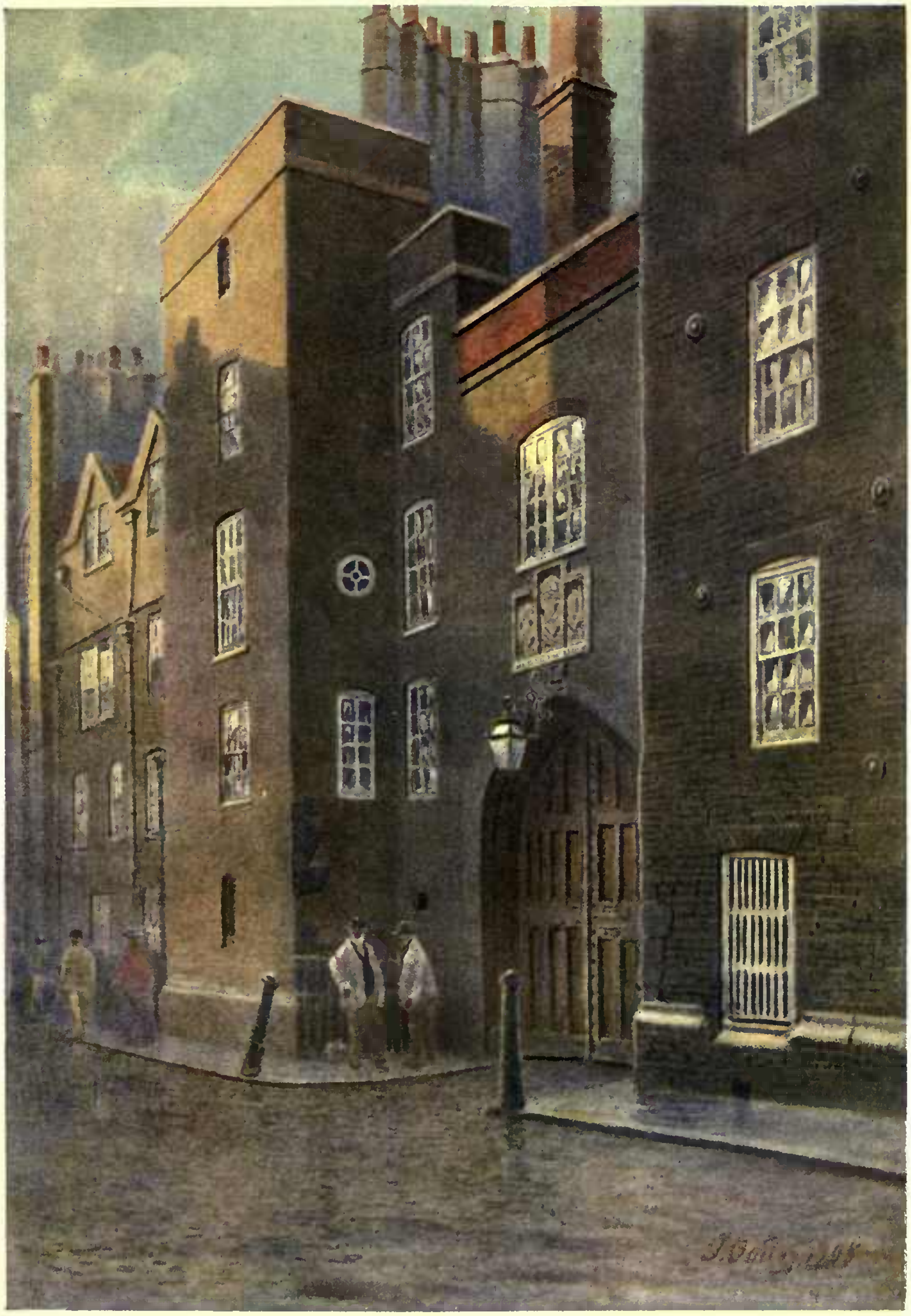
LINCOLN'S INN GATEWAY

On the west side of Chancery Lane, and just beyond the City boundary is Lincoln's Inn and the gateway on which Fuller



describes Ben Jonson at work as a bricklayer, studying Horace in his moments of leisure. Pennant says, "This gateway is of brick, but of no small ornament to the street. It was built by Sir Thomas Lovell, once a member of the Inn, and afterwards treasurer to Henry VII.; the other parts were rebuilt at different times, but much about the same period. None of the original building is left, for it was formed out of the house of the Black Friars, which fronted Holborn; this was the original site of the house of the Dominicans before they removed to the spot now bearing their name. On part of this ground, now covered with buildings, Henry Lacy, Earl of Lincoln, built an inn, as it was in those days called, for himself, in which he died in 1312. The ground did belong to the Black Friars, and was granted by Edward I. to that great Earl." The gate bears the date 1518, and the arms of Sir Thomas Lovell. The adjoining houses, with gables, and chimneys built outside the walls, are of the same age as the gateway. Often threatened with destruction by the march of "improvements," it is to be hoped that they may long be spared.

Southampton Row recalls the name of a house built here, on part of the site occupied by the Black Friars; the house was conveyed to the Earl of Southampton in the time of Edward VI.; this was the father of the man to whom Shakespeare dedicated "Venus and Adonis," and who was afterwards attainted for complicity in the Essex troubles. He must have been somewhat inclined to conspiracy, as an earlier plot—Babington's—was concocted in this house. James I. restored their dignities, and the liberties of Southampton House, "from Holborn Bars to the 'Rolls' in Chancery Lane." Every trace of the house has long vanished.

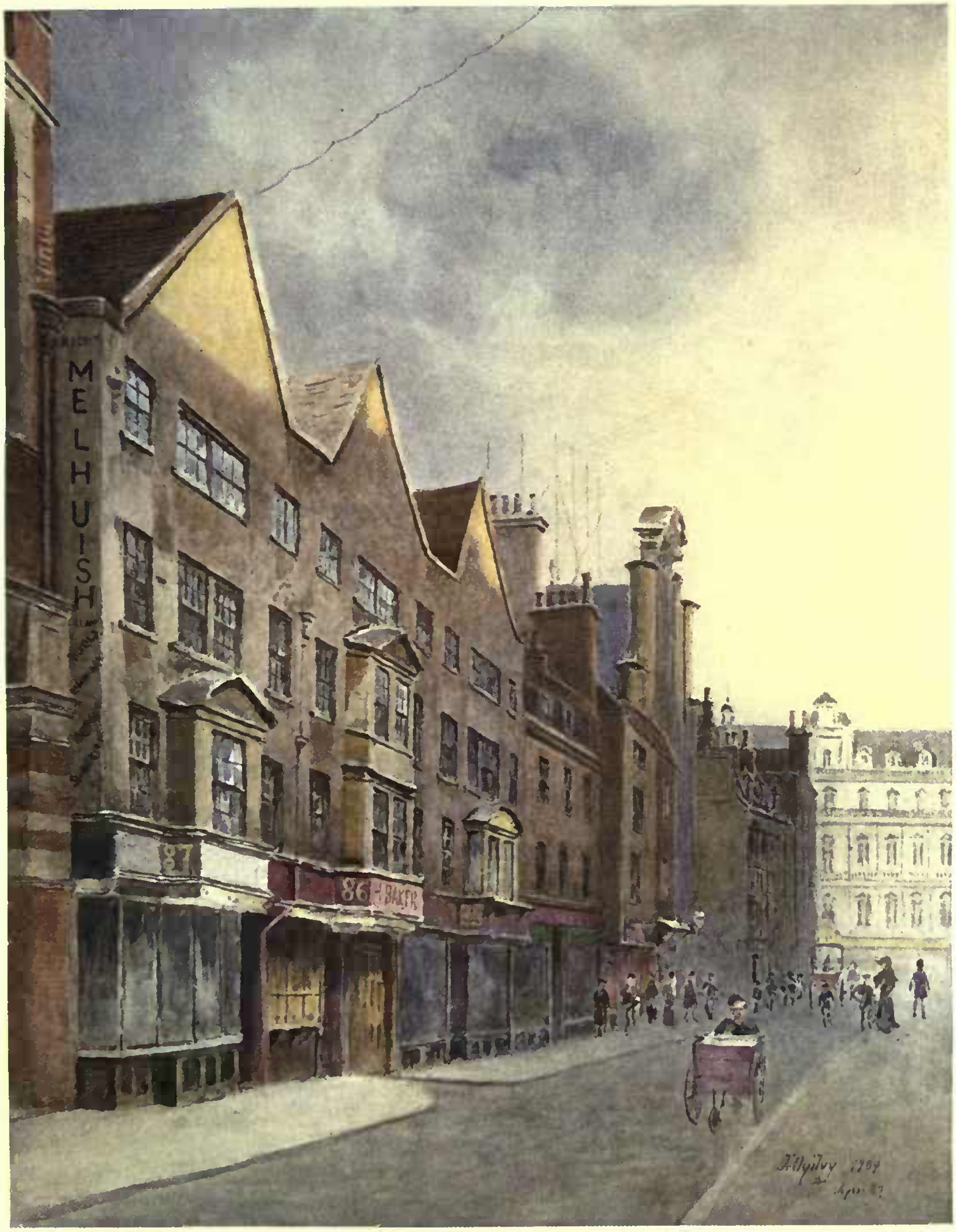
Just behind Staple Inn lies Tooks' Court, entered from Furnivall Street by an archway. This claims the honour of being the place where, in "Bleak House," Dickens portrays Krook's rag-shop, but the novel places it on the west of Chancery Lane. Cursitor Street, and the law stationers, figure in the same novel. In Furnivall Street—formerly Castle Street—Traddles, of "David Copperfield," lived for a time. In earlier days, 1619-20, Lord Arundel lived here; Lady Davenant and the wife of Secretary Thurloe died here; and Paul Whitehead, the poet, was born here in 1710.

Dickens lived for some time in Furnivall's Inn, with the background of many of his figures around him. The "Black Bull," associated with Sairey Gamp, was almost next door; it is only recently that this house, with its finely modelled sign, vanished like so many more.

Many of the courts here, as elsewhere in London, have curious names, doubtless all having a meaning could we discover it. Perhaps from Quality Court Mr. Barrie adopted the title for one of his plays. Fleur-de-lys Court and Falcon Court took their names from traders' signs, but the origin of many of the names has passed beyond us. It is rendered more difficult by the exuberant fancy displayed by old chroniclers, who were somewhat given to the habit of providing an explanation—to use no harsher term—when they thought it necessary. Thus with reference to the names of many streets in the City they provide a cut-and-dried explanation. Bread Street was the street of the bakers; Milk Street of the milksellers; Friday Street, where fish might be bought for the weekly fast, and so on. Now it is no doubt true that in ancient times there was a tendency among

PLATE XLIX

NOS. 85, 86, 87 FETTER LANE


MELHUISH
87
86
BAKER
J. Ogilvy

certain trades to live in proximity; it was natural, for convenience and for mutual defence, combined, probably, with favourable local conditions, but to contend that these streets were entirely monopolised by certain crafts, as they are in Oriental cities, is an absurdity, and disproved by their own writings, where you find, time and again, names of citizens, with entirely different crafts, living and working in these streets. They were just as fanciful as Ben Jonson's masque of 1616, where Robin Cupid, a 'prentice in Love Lane with a bugle-maker, "makes your bobs and bird bolts for ladies." In many cases antiquarian research would seem to have delved too deep, ignoring any theory that lay near the surface.

FETTER LANE

Fetter Lane has suffered much from elucidation, yet none of the definitions are convincing. Perhaps, after all, the name had to do with the forging of fetters, which must have been a considerable industry, with several prisons near by. Executions occasionally took place at both ends of the lane. In 1663 Nat Tompkins was hanged at the Holborn end for taking part in Waller the poet's scheme to seize London for the King.

There is now but one ancient house in Fetter Lane, and a drawing of it has been inserted. This house is now empty, and probably will be destroyed. Formerly this was the White Horse Inn, and it is absolutely the last entire front of an ancient inn surviving in London. It has been occupied by various shops for many years, and the yard, for the accommodation of waggons and coaches, has been absorbed by the Mercers' School, along with what was left of Barnard's Inn.

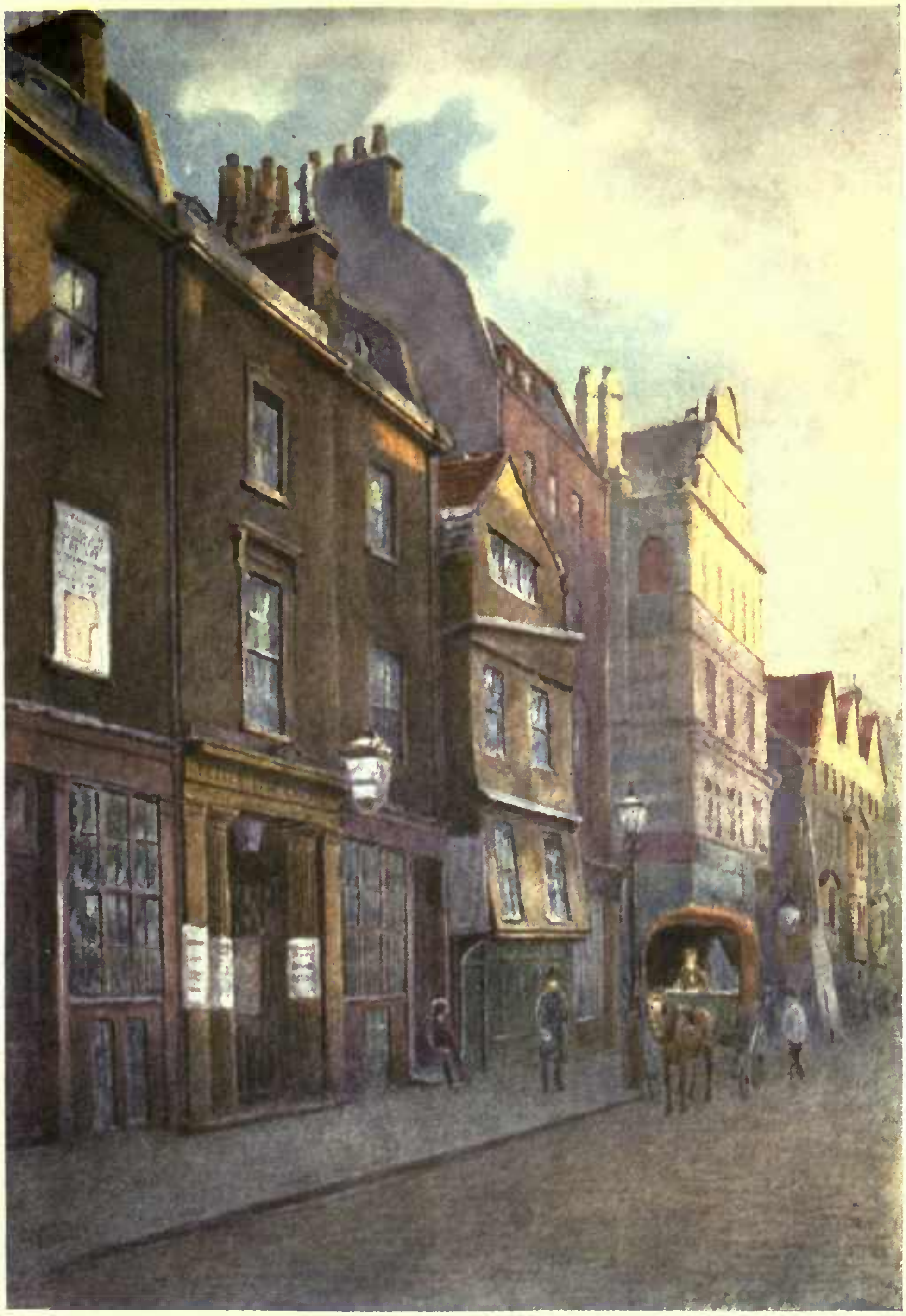
Readers of Dickens will remember how large a part that plays in "Great Expectations," where it is described in not very sympathetic terms, and not by any means as one of the places in which the novelist revelled. All the broken-down and mouldy houses have disappeared, and, except the little Hall, there is nothing of "respectable antiquity" in the courtyard. When Titus Oates was at the height of his power, had accused the Queen of treason, and had five Catholic lords shut up in the Tower on the same charge, one of his charges of traitorous consultation was declared to have taken place at the White Horse Tavern on April 25, 1678; but when confirmation was sought, the landlord was dead, and neither his widow nor former servants could be found, so that part of the charge could not be proceeded with. There is little history otherwise attaching to the building.

The old house and the Wesleyan chapel shown in the next drawing have now disappeared. The chapel was one of the earliest founded by Wesley (he and Whitfield both preached there). It is said to have been built when the proposed alliance with Count Zinzendorf and the Moravian Brethren fell through. Standing as it did just across the way from the Moravian chapel, the position did savour somewhat of opposition.

The street has had some distinguished residents. "Praise God Barebones," whose name was attached to one of Cromwell's Parliaments—the first of these, when Cromwell told them that "God was about to bring His people out of the depths of the

PLATE L

OLD HOUSES IN FETTER LANE, AND WESLEYAN CHAPEL



sea, perhaps to bring the Jews home to their Station, out of the isles of the sea. . . . And God will dwell on this hill for ever."

On the second day thirteen of the most gifted members prayed and preached from eight in the morning till six in the evening, but when they finally came to business they displayed both promptitude and resolution. "These members have been described as men in trade and of no education, because one of them, Praise God Barebones, was a leather dealer; it is, however, observed by one of them that, if all had not very bulky estates, yet they were free estates, and were not of broken fortunes, or such as owed great sums of money, and stood in need of privilege and protection as formerly." The late revolutions had taught them to think for themselves, and their fanaticism, converting their opinions into matters of conscience, had superadded an obstinacy of character not easily subdued; so this member, if a leather seller, was a man of substance, despite his name; he lived in the same house, valued at £40 per annum, for twenty-five years. It is denied that either Dryden or Otway were residents, but Archer, in his "Vestiges of London," shows Dryden's house, a building over the entrance to Fleur-de-Lys Court, and gives credit to the story, although familiar with all the objections. That court had another less reputable tenant, Elizabeth Brownrigg, executed at Tyburn for the murder, under shocking circumstances, of her apprentice, Mary Clifford.

Hobbes, the philosopher, lived in this street, and was perhaps the most distinguished resident it ever had. A friend of Bacon, Herbert of Cherbury, Ben Jonson, and Galileo, his philosophy seems to be mostly engaged in finding a reasonable foundation for despotic monarchy, and striving to curb any spirit of freedom. In his "Leviathan," man is represented as a selfish, ferocious animal, requiring the strong hand of despotism to keep him in check. He made his philosophic foundation too strong even for the King of France.

Returning to England from Paris, he ultimately received a pension of £100 from Charles II., that tolerant monarch remarking that "Hobbes was a bear, against whom the Church played their young dogs, in order to exercise them."

A so-called Papist plot occurred here in 1679, when a servant girl set fire to her master's house in Fetter Lane. She said one Stubbs instigated her to do so. Whether this was true or not, five Jesuits were hanged for it, and all Papists banished ten miles from London.

Tom Paine lived for some time at No. 77.

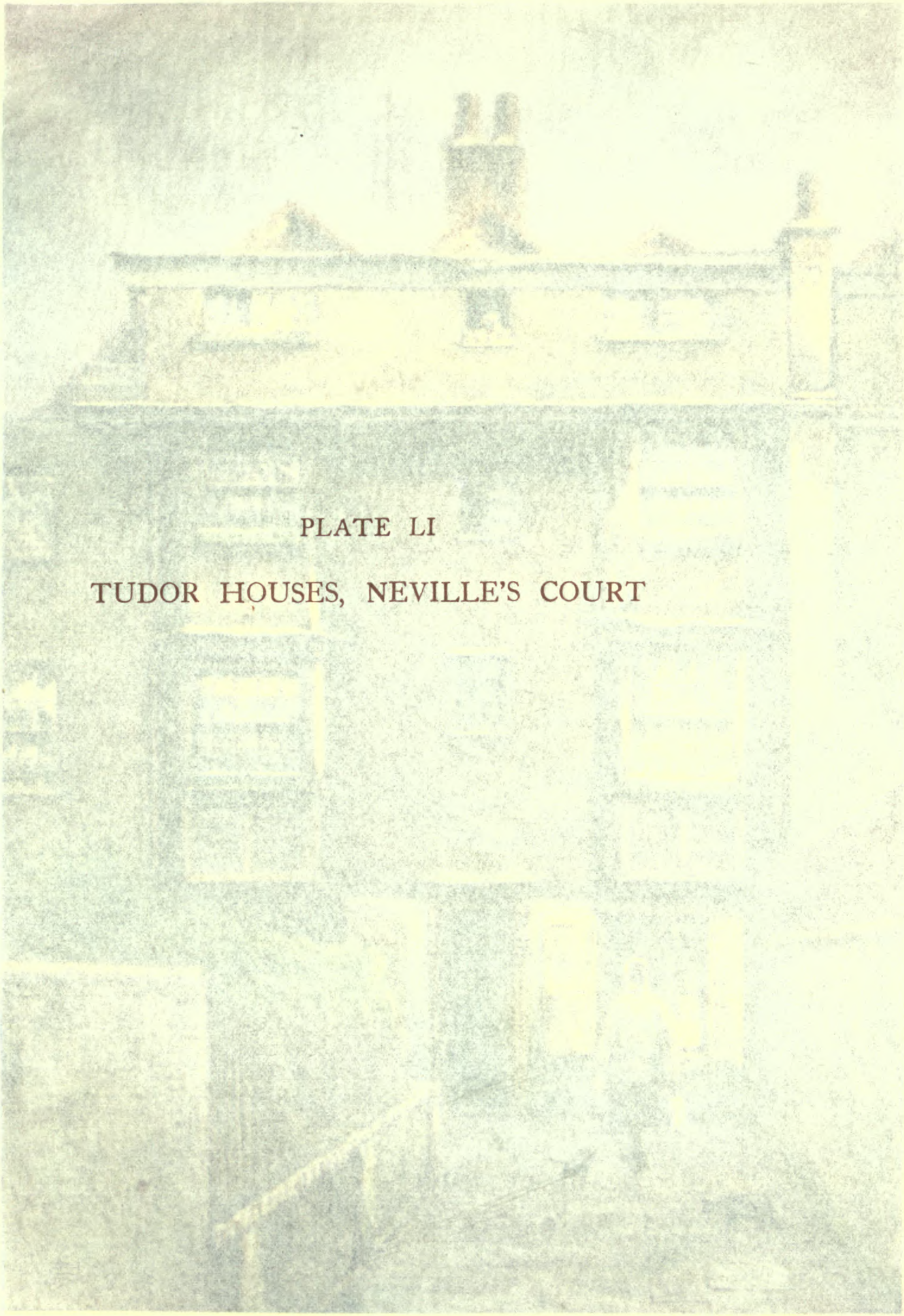
NEVILLE'S COURT

Neville's Court, on the east side of Fetter Lane, contains some ancient houses and the Moravian Chapel. Two of these houses on the north side are of Tudor times; local legend says they are part of a monastery belonging to Rolfe, Bishop of Chichester. They are timber houses, but have no monastic character about them. They now belong to the Goldsmiths' Company, and part of one is occupied by a prominent Labour member of Parliament.

Some of the houses retain little patches of garden; in their fore courts flowers and shrubs seem to thrive wonderfully, despite

PLATE LI

TUDOR HOUSES, NEVILLE'S COURT



foundation for despotic monarchy, and striving to curb any spirit of freedom [illegible] "Leviathan," man is represented as a selfish, [illegible] the strong hand of despotism to keep [illegible] his philosophic foundation too strong [illegible]

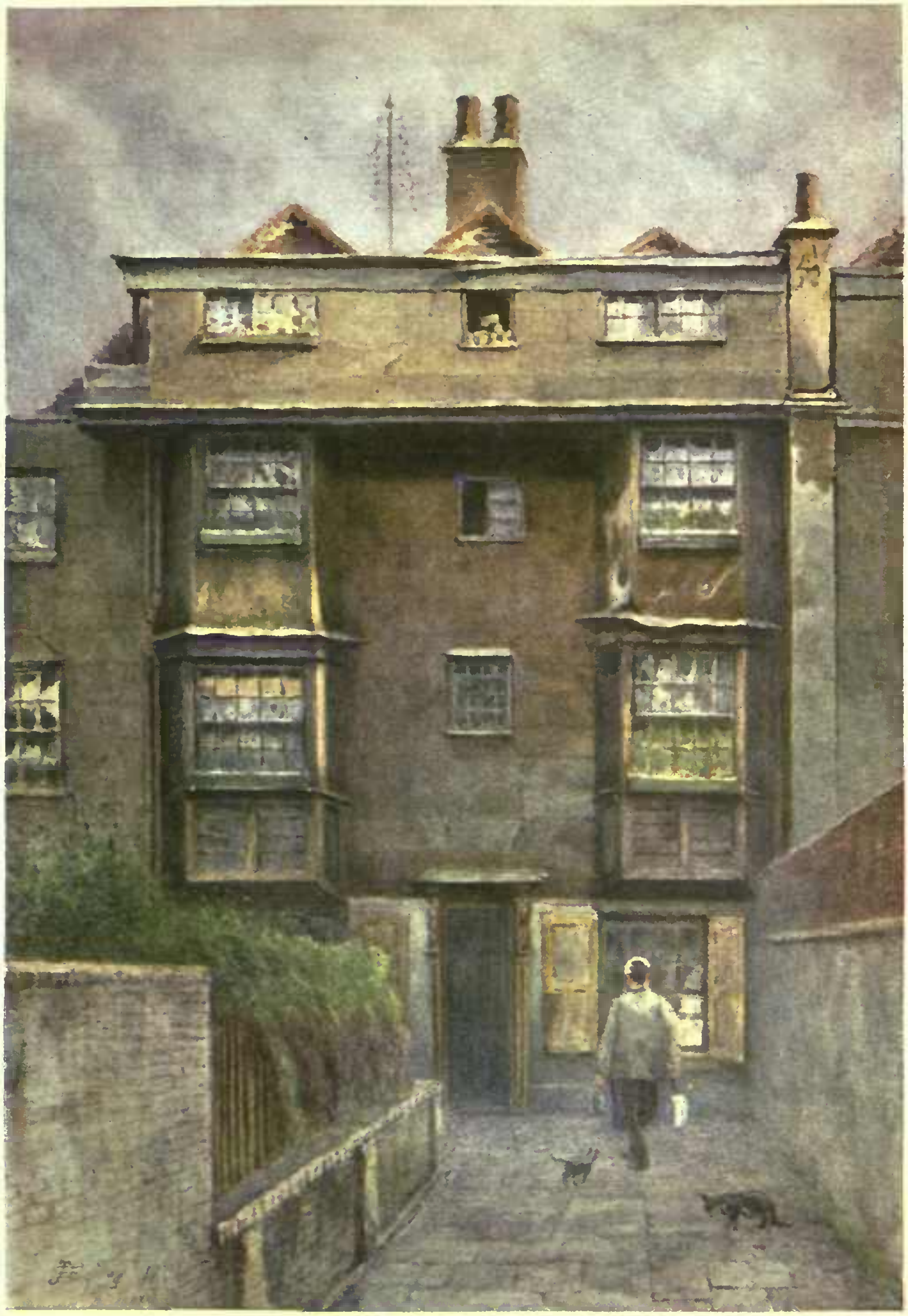
[illegible] he ultimately received a [illegible] monarch remark- [illegible] played [illegible]

[illegible] 1670, when a [illegible] She [illegible] true [illegible]

[illegible] RT

[illegible] side of Fetter Lane, contains [illegible] Two of these [illegible] Tudor times; local legend [illegible] belonging to Rolfe, Bishop of [illegible] houses, but have no monastic [illegible] now belong to the Goldsmiths' [illegible] occupied by a prominent Labour member.[illegible]

Some [illegible] little patches of garden; in their fore courts flowers and [illegible] seem to thrive wonderfully, despite



their cramped surroundings. Many of the residents are old settlers indeed, some of their forefathers residing there in James I.'s time. The houses on the south side are nearly all in occupation by the Moravian Brethren, who, to a certain extent, dwell in communities. One of these houses is of Jacobean architecture, and was probably built and occupied by Sir Henry Neville, who, in Elizabeth's time, narrowly escaped being concerned in the Essex troubles. He was ambassador to the court of France, and, before his departure there, had been invited to Drury House, the focus of the conspirators. He himself said he only heard some disloyal conversation, which he condemned, and then departed, but a confession attributed to Essex involved him deeper, and he was confined in the Tower till the Queen's death.

In James I.'s time he was somewhat of a pushing politician, who aspired to be Secretary of State, and undertook to teach that monarch how to manage Parliament. The house came into the possession of the Moravian Society in 1744, described then as "the great house in Neville's Alley." The earliest account of the Moravian Missions was issued from it. It was the home of the Rev. C. T. la Trobe and Count Reuss, and ought to be interesting to Australians from the fact that the first governor of Victoria—C. J. la Trobe—was born in it. It is occupied now by some of the members of the Society, and partly as a guest-house for the accommodation of missionaries going to or returning from distant places.

The chapel is reached by a doorway and passage from the court, and externally it is a very plain building. It was dismantled by the mob during the Sacheverell riots—Thomas Bradbury, the preacher, escaping with difficulty. These riots were to some extent condoned by the authorities. Dr. Sacheverell, being chaplain of St. Saviour's, Southwark, received shortly afterwards the rectorship of St. Andrew's, Holborn. He seems at least to have been a man of courage. On one occasion, when Whiston, the translator of Josephus, and a man of turbulent temper, interrupted his preaching, he descended from the pulpit, turned Whiston out of the building by force, and returned calmly to finish the service.

As the founder of the Moravian Brethren, Count Zinzendorf, and his work are not generally well known, some notes on that extraordinary man may be interesting. He came to England about 1737, and was received with much consideration by Wesley, who at one time thought of joining the Herrnhut body, but probably found that there was not room for both. Zinzendorf was born at Dresden in 1700, his father being a Saxon State minister. At Halle, where he went in 1710, he founded among his fellow-pupils the "Order of the Grain of Mustard Seed." Six years later he was sent to Wittenberg, and two years afterwards travelled through France and Holland, everywhere trying to convert illustrious personages to his religious views. Appointed a member of the Saxon State Council, a political life had no attractions for him, and he retired to his country home at Lusatia. There he met a wandering carpenter, Christian David, a member of the remnant of the Hussites, or followers of Johan Huss, who had adopted the tenets of Wycliffe, and whose action in denouncing the corruption of the clergy brought him trouble from Pope John. Huss was burnt at the stake and his ashes thrown into the Rhine, yet his teaching was not forgotten, and a leader arose in that

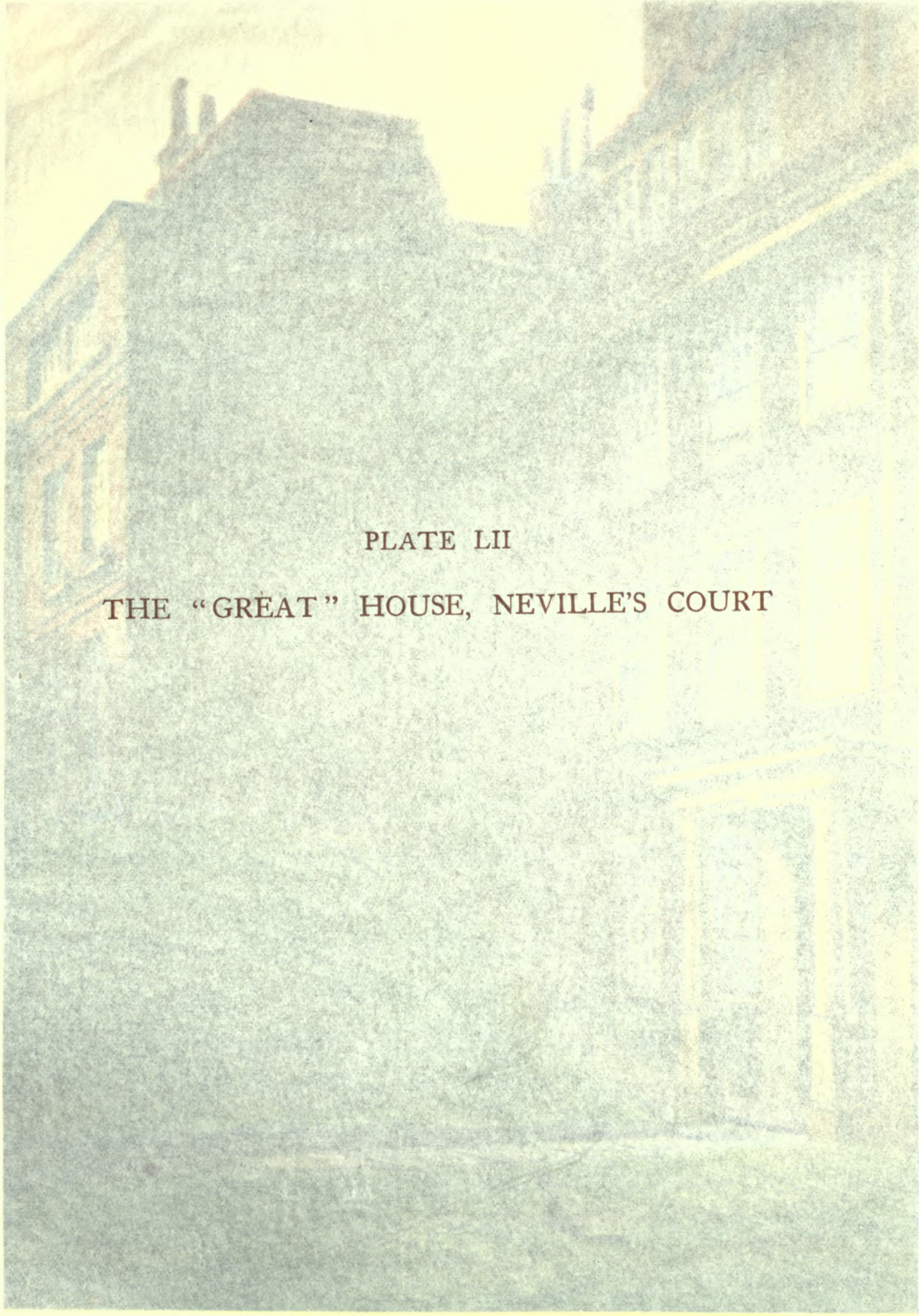
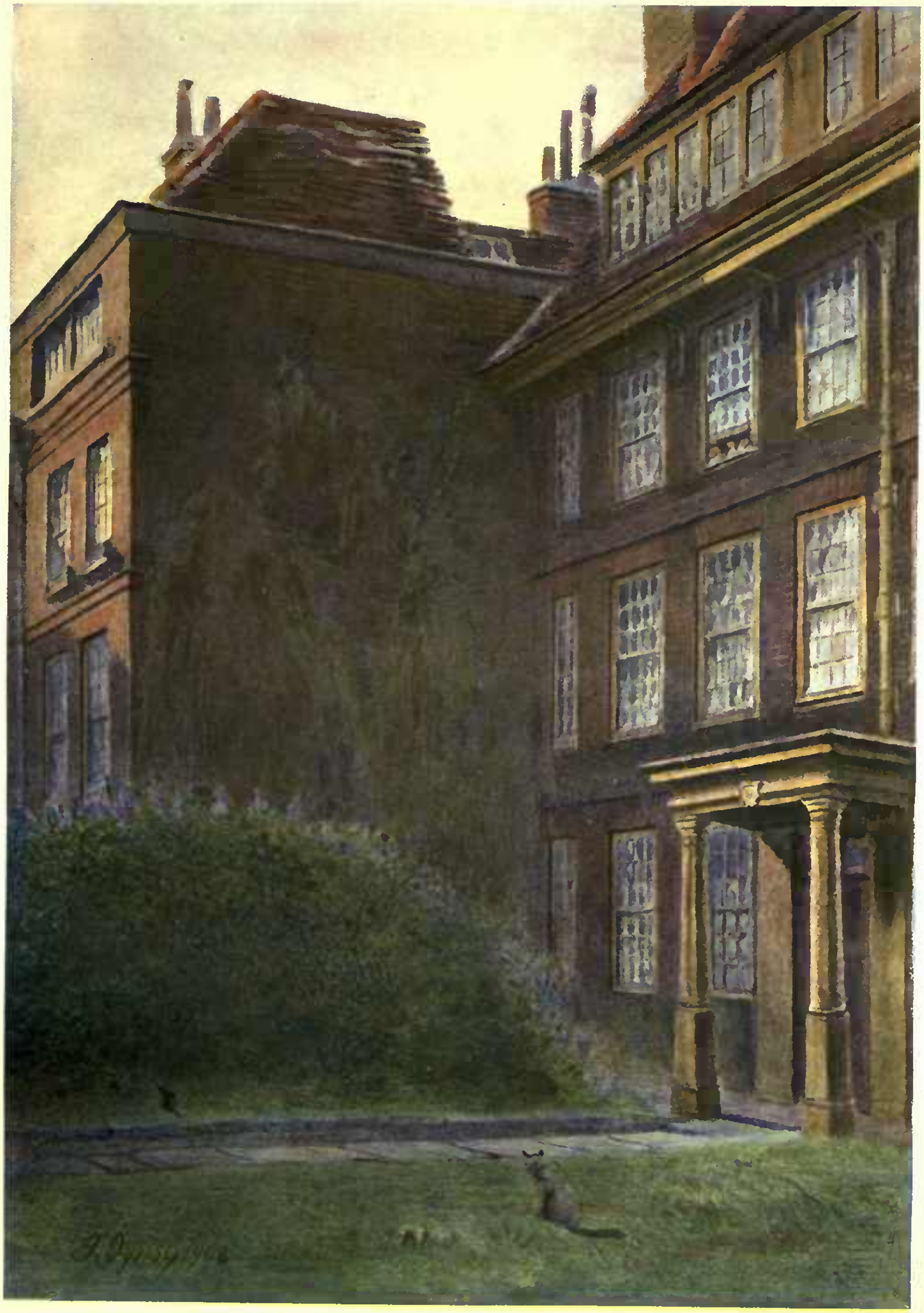


PLATE LII

THE "GREAT" HOUSE, NEVILLE'S COURT

to some extent [illegible] authorities. Dr. Sacheverell, being chaplain of [illegible], received shortly afterwards [illegible] Holborn. He seems at [illegible] On one occasion, when [illegible] [illegible] descended [illegible] [illegible] and returned [illegible]

[illegible] thren, Count Zin[illegible] well known, some [illegible] came [illegible] the [illegible] he went [illegible] "Order of the [illegible] was sent to Witten[illegible] through France and [illegible] personages to [illegible] the Saxon State [illegible] for him, and he [illegible] There he met a [illegible] a member of the remnant [illegible] Huss, who had adopted [illegible] action in denouncing the corruption [illegible] trouble from Pope John. Huss was burnt at the stake [illegible] thrown into the Rhine, yet his teaching was not forgotten, and a leader arose in that



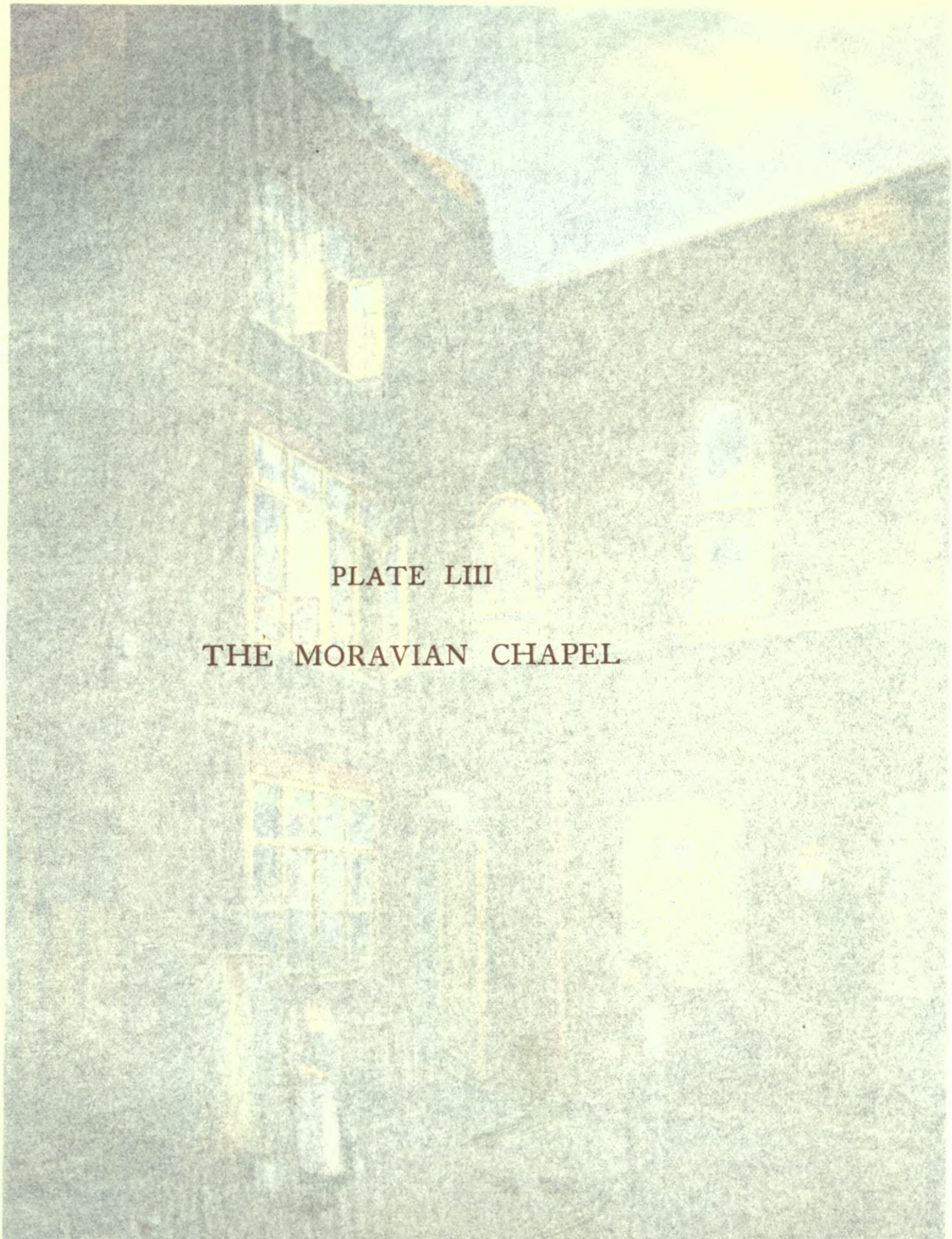
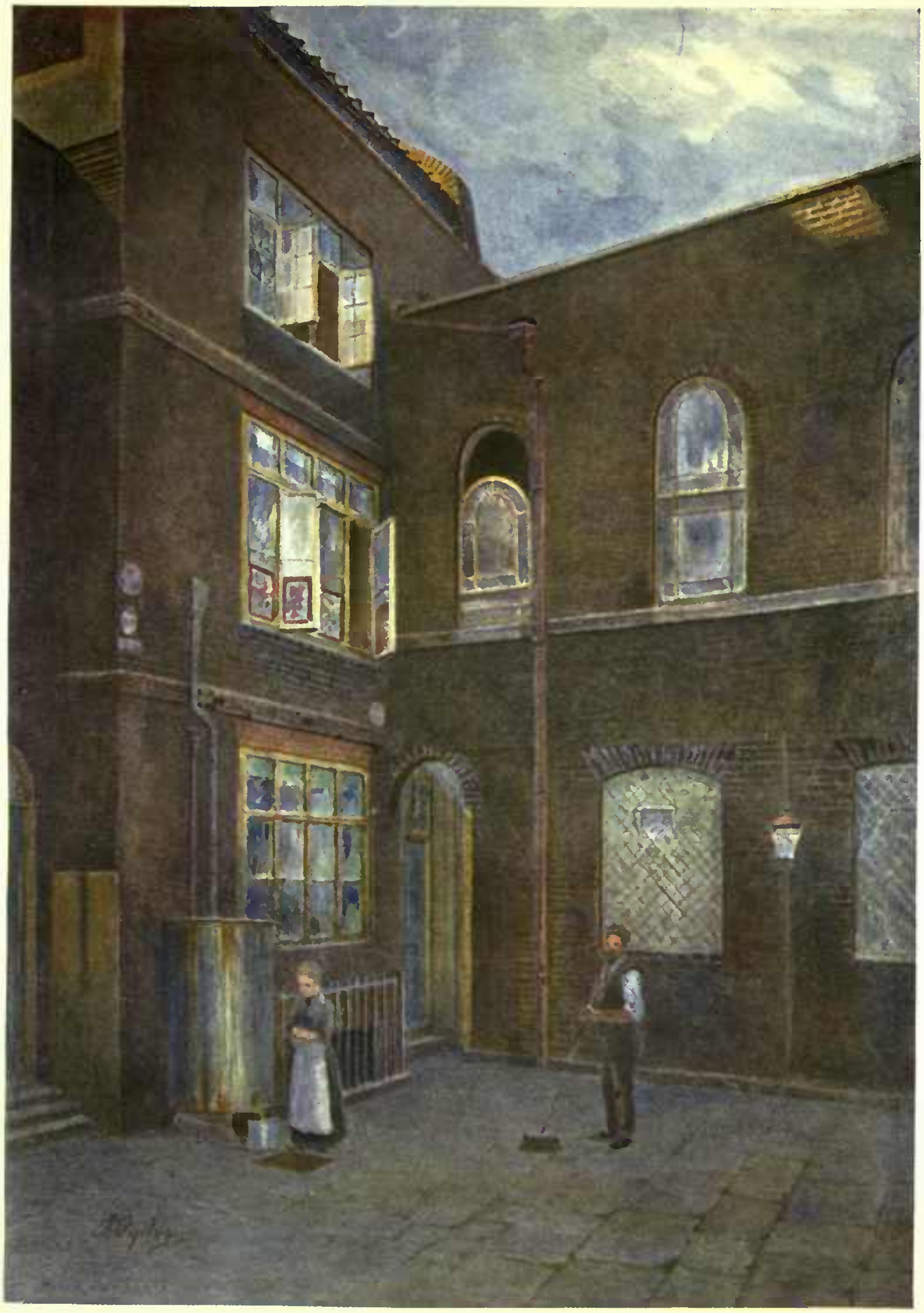


PLATE LIII

THE MORAVIAN CHAPEL



mighty warrior, John Ziska, once a page to King Wenceslaus, King of Bohemia (the same good King of the old Christmas carol). Wherever there was fighting, John Ziska was there; a volunteer in the English army in France, a volunteer under Ladislaus of Poland at Tannnenburg, where 40,000 knights were slain and he lost his right eye. As chamberlain to Wenceslaus he struggled against the Pope, and at Prague, in 1419, caused thirteen Catholic magistrates to be thrown out of the window of the council-room. For long he was blind, but still kept fighting, and, it is said, left orders for his skin to be made into a drum, to lead the Hussites on; but after his death from plague the community became obscure until this meeting with Zinzendorf, who induced the carpenter and his friends to settle on his land, finally devoting his estates to them and becoming their leader.

He was banished from Saxony, "for introducing novelties in religion," and went to Holland, where he founded a colony; afterwards to Esthonia and Livonia, where also colonies were founded. In 1737 he was ordained Bishop of the Moravians at the request of Frederick William I. of Prussia. He then came to England. After founding this colony in Fetter Lane, he remained for some years; in 1741 he went to North America and founded the colony of Bethlehem. Allowed to return to Herrnhut in 1747, he did so, and died there in 1760. The Moravians prefer to live in communities where possible, for the purpose of carrying out some of the more peculiar features of their organisation, such as the division into choirs: but these and their ritual are alike outside the view of this work.

DR. JOHNSON'S HOUSE, GOUGH SQUARE

Between the eastern end of Neville's Court and Fleet Street lies a congeries of courts and narrow streets, where the printing-press is never silent, and the dissemination of printed matter flows on from year's end to year's end. This is the land sacred to the memory of Dr. Johnson.

Of the three houses, close beside each other, where he spent the greater part of his London life, only one now remains, and that will probably not be for long.

In Gough Square, No. 17, he lived from 1748 to 1758; here his wife died; here he compiled the greater part of his Dictionary, and began the *Rambler* and the *Idler*.

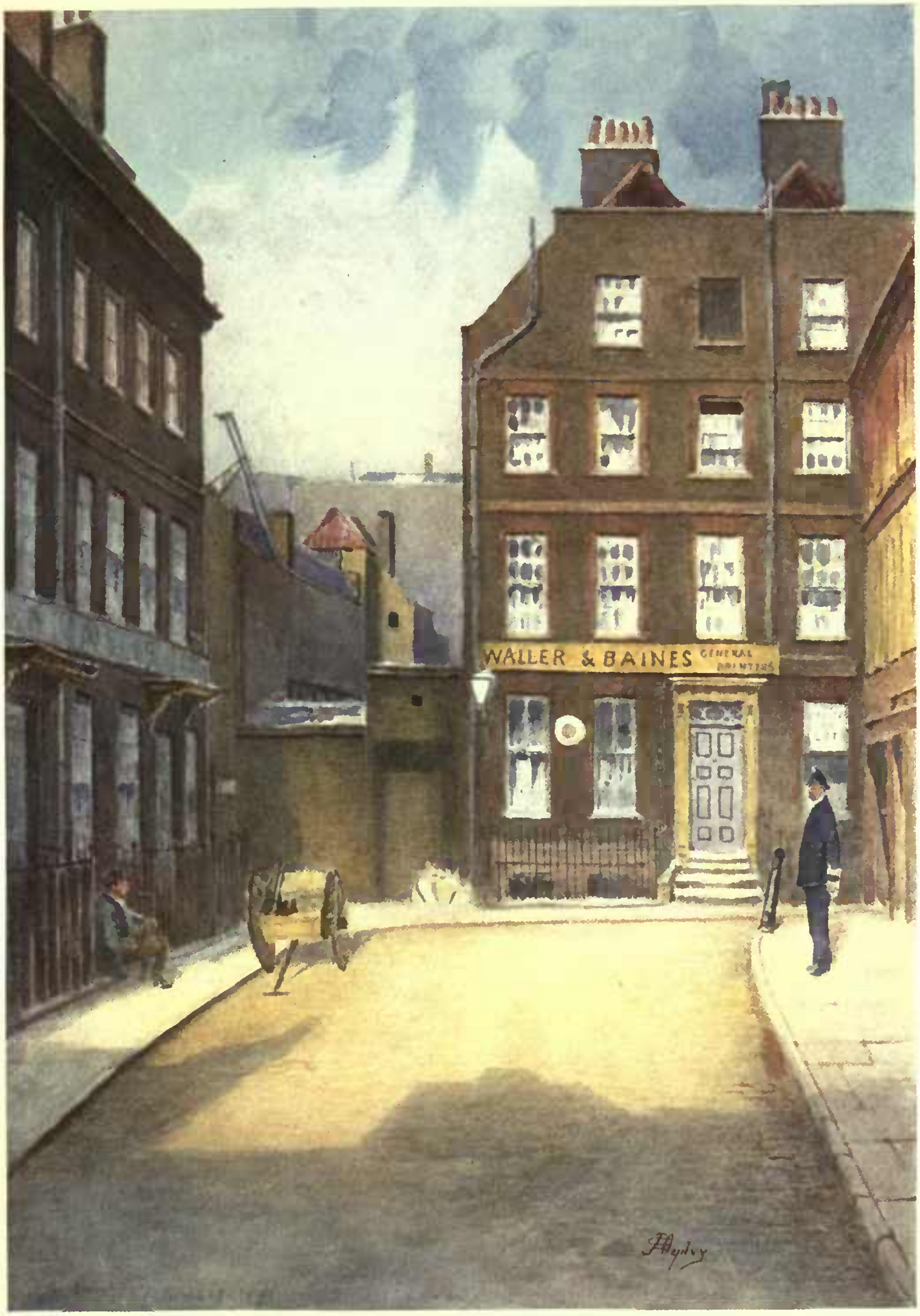
After his wife's death, he was never happy in the house, nor would he enter the room where she died. So for a brief space he moved to Staple Inn. Returning to Johnson's Court, which is a turning out of Gough Square, at No. 7 he lived from 1765 to 1776. There is a tablet inserted in the wall of the present house. During this time he published his "Journey to the Hebrides" and his edition of Shakespeare; here Boswell, on Easter Day 1773, dined, for the first time, at Johnson's table: "Very good soup, a boiled leg of lamb, and spinach, a veal pie, and a rice pudding." It was in the year he moved here that he made the acquaintance of the Thrales.

BOLT COURT

Finally moving to Bolt Court, quite close by, he spent the last ten years of his life, and died there. His house, No. 8,

PLATE LIV

DR. JOHNSON'S HOUSE, GOUGH SQUARE


WALLER & BAINES
GENERAL PRINTERS

was burned down in 1819. Writing to Mrs. Thrale in August 1780, he says, "This is all I have to tell you, except that I have three bunches of grapes on a vine in my garden" (the garden was behind the house). An old print of the house shows also a balcony with flowers. The house was on the west side of the court. Bolt Court is most often associated with his name, and it is difficult for us to realise the unique position occupied by him for so many years. Pennant, in his "Account of London," says: "I must by no means omit Bolt Court, the long residence of Dr. Samuel Johnson, a man of the strongest natural abilities, great learning, and most retentive memory, of the deepest and most unaffected piety and morality, mingled with those numerous weaknesses and prejudices which his 'friends' have kindly taken care to draw from their dread abode." That he was eccentric is evident; but probably it was from his kindness of heart and illimitable charity in thinking of others that much of the admiration arose which still keeps his memory green.

Few men could have undergone the vivisection he endured from Boswell and retained not only the respect, but the affection, of his contemporaries, and also of the generations after him. His sayings are quoted endlessly, but this seems as characteristic as many of them. Talking of an eccentric genius—Christopher Smart—who, in 1763, was put in a madhouse, Johnson said, "He has partly as much exercise as he used to have, for he digs in the garden; indeed, before his confinement he used to walk to the alehouse, but he was carried back again. He insisted on people praying with him, and I'd as lief pray with Kit Smart as any one else. Another charge was that he did not love clean linen, and I've no passion for it." Hannah More relates her first visit to him: "Miss Reynolds told the Doctor of our rapturous exclamations on the road. He shook his scientific head at Hannah, and said she was a silly thing; and when our visit was ended, he called for his hat, as it rained, to attend us down a very long entry to our coach; and not Rasselas himself could have acquitted himself more cavalier."

Bolt Court has other claims besides Johnson. The *Annual Register* of 16th November 1776 says: "There died Mr. James Ferguson, lecturer in natural philosophy and astronomy, an excellent mechanic and no bad miniature painter, at his house in Bolt Court." Another resident was that strenuous patriot, William Cobbett, whose publishing office was part of Johnson's house. It is curious that he should occupy the house of the man whom he hated so much. The reason for that hatred is obscure, unless, indeed, it arose from the fact that Johnson was always a Tory, while Cobbett, after a long career of Toryism, became a Radical of the most violent type. From the violence of the language and habitual overstatement of his case, much of his writing has ceased to be of any interest nowadays. He strove for liberty and right, undoubtedly, and succeeded so far, but probably his success would have been greater had his vituperation been less constant, and his iteration less "damnable."

At any rate, here he sold his books and sent forth much good advice, under the title of "Twopenny Trash," and parcels of maize to whoever would plant it, to carry on his war against hunger, injustice, and that "accursed root," the potato. Some

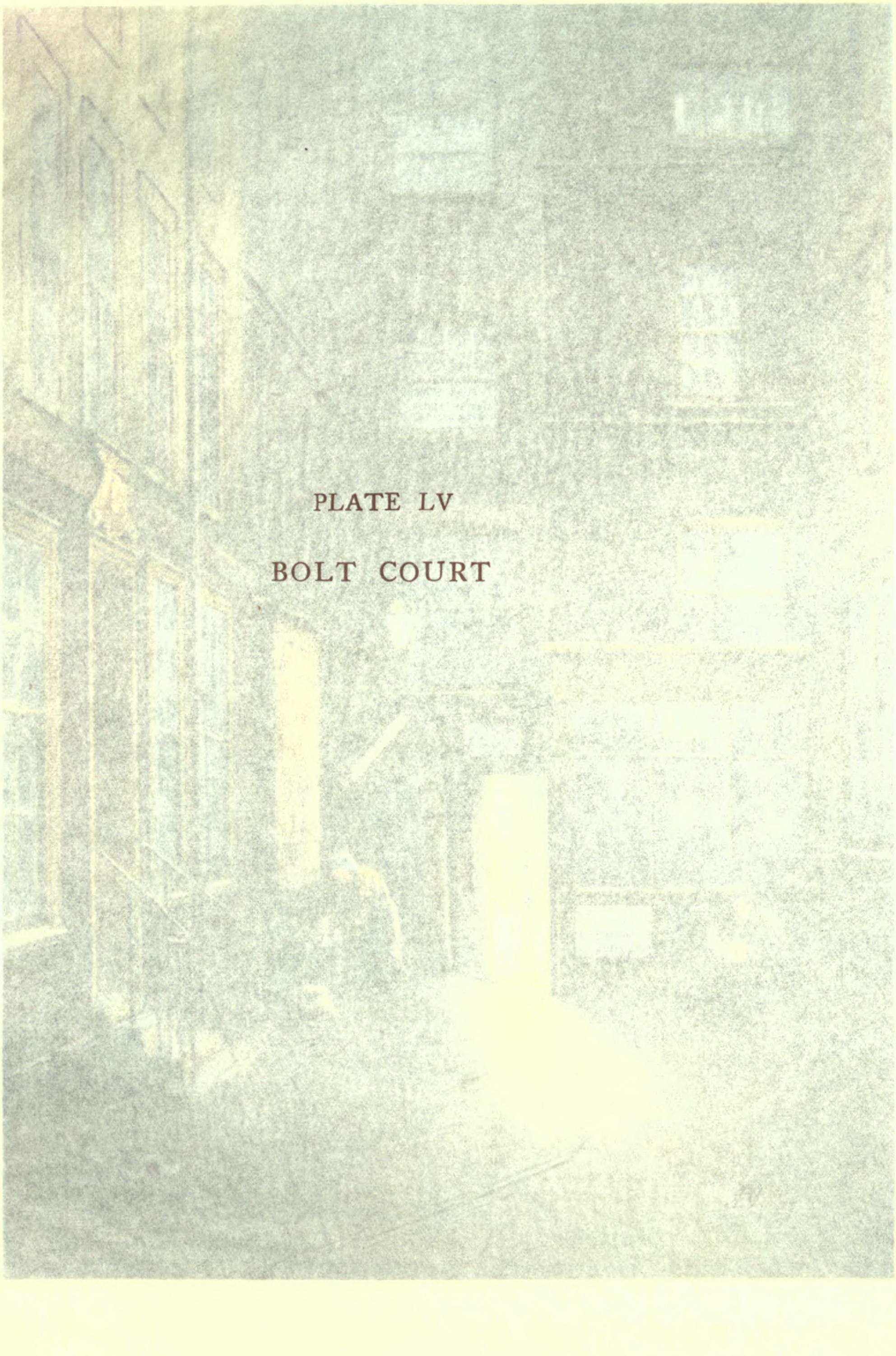


PLATE LV

BOLT COURT

charge was that he did not love clean linen, and I've no passion for it." Hannah More relates her first visit to him: "Miss Reynolds told the Doctor of our rapturous exclamations on [illegible] scientific head at Hannah, and said [illegible] and when our visit was ended, he called [illegible] attend us down a very long entry [illegible] Rasselas himself could have acquitted [illegible]

[illegible] Johnson. The *Annual* [illegible] "There died Mr. James [illegible] and astronomy, an [illegible] house [illegible] patriot, [illegible]'s [illegible]

[illegible] that matter [illegible] fact that Johnson [illegible] after a long career of [illegible] most violent type. From [illegible] overstatement of his [illegible] be of any interest [illegible] right, undoubtedly, and [illegible] success would have been [illegible] constant, and his iteration [illegible]

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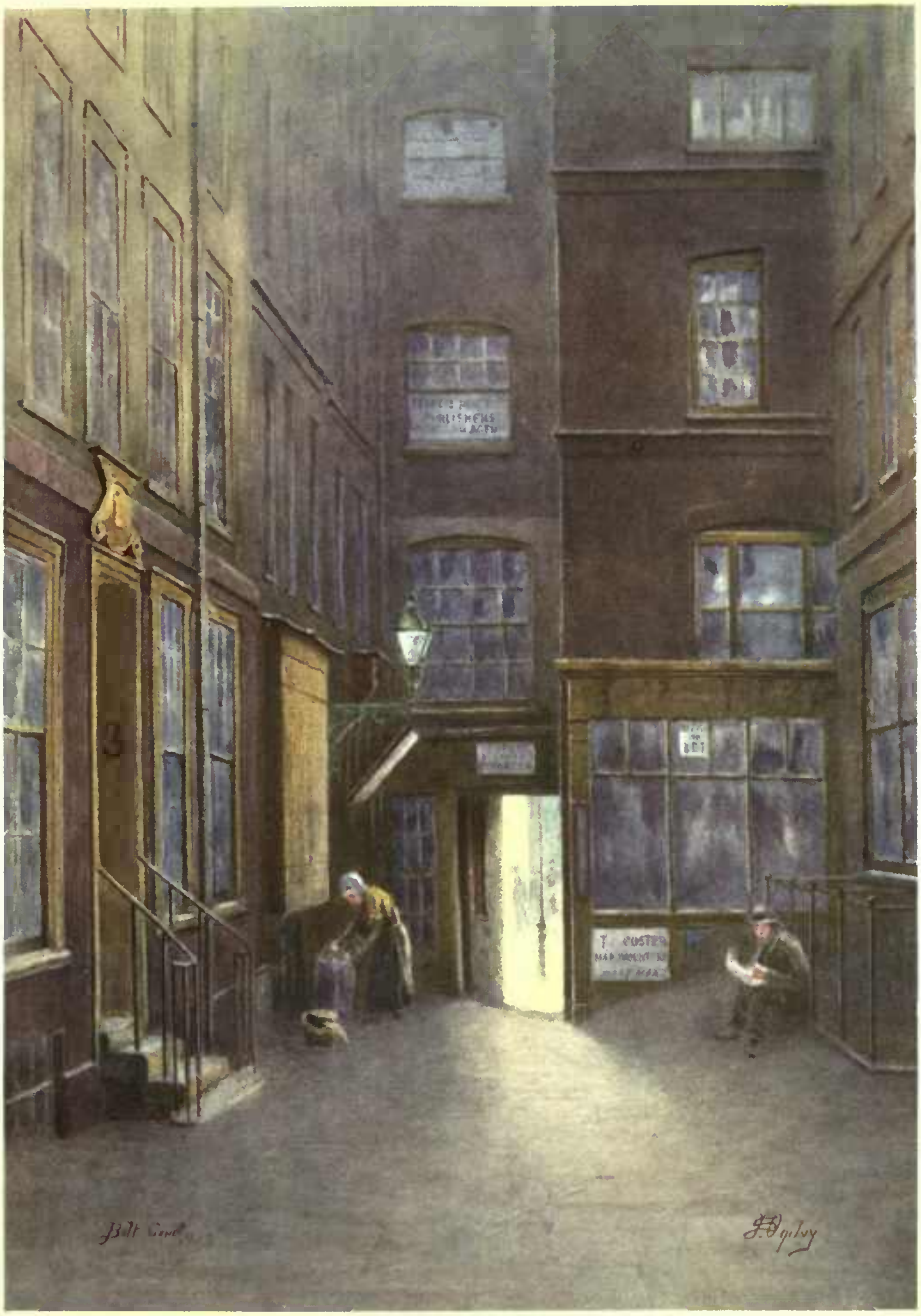

PUBLISHERS
TO LET
Bolt Court
J. Ogilvy

of his ideas were quite as odd as any of Dr. Johnson's; he remarked, "that anybody could be made a baronet since Walter Scott had been made one," and, "it has been the fashion of late years to extol the virtues of potatoes. So it has been to admire Milton and Shakespeare. I wonder how 'Paradise Lost' could be tolerated by a people among whom astronomy, chemistry, and navigation are understood."

An earlier Dr. Samuel Johnson was somewhat famous. In 1686 a pamphlet was circulated in the camp at Hounslow protesting against the celebration of Mass there; this was traced to Johnson, who had been chaplain to Lord William Russell (he had been convicted in the previous reign for a pamphlet on the Duke of York), and he was now found guilty, adjudged to stand thrice in the pillory, to be whipped from Tyburn to Newgate, fined 500 marks, and, to save the honour of the clergy, solemnly degraded from the order of priesthood in the chapter-house of St. Paul's, before punishment was inflicted.

Among the surrounding maze of courts there are a few old houses, and fragments of history. In Crane Court the building used by the Scots Corporation as a chapel, was the room employed by the Royal Society for its larger meetings after they removed here from the heart of the city. It was to a meeting here that Sir Isaac Newton travelled from Bullingham House, Kensington, and died of fatigue on his return. Boyle, one of the founders of the Society, was the inventor of the air-pump, the beginning of modern pneumatic discoveries. A curious compound of science and theology, when he died, he left provision for the delivery in London of eight sermons yearly, "for proving the Christian Religion against notorious infidels, viz.

atheists, theists, pagans, Jews, and Mohammedans, not descending lower, to any controversies that are among Christians themselves." These lectures are still delivered at Bow Church.

The Scots Corporation, which now occupies this place, was founded by James Kinnear, a merchant in the city, who, after a long and dangerous sickness, gave part of his estate towards the relief of the aged and necessitous poor of his country in London and Westminster. He applied for a charter, and at the same time communicated his intentions to some of his countrymen, who had managed a box club (contribution-box) since the time of James I. for the relief of journeyman tailors; they joined in the work, and the Earl of Lauderdale obtained for them Letters Patent on Nov. 16, 1666, wherein their privileges are recited. They decided to erect a hospital, but the Great Fire, following the plague, caused the matter to be deferred until 1670, when they leased a piece of ground in Black Friars for a thousand years, at a ground rent of £40. Money was freely subscribed, by noble and commoner alike, and, in 1672, they erected their hall, with two houses at Fleet Ditch and four houses in Blackfriars, having raised and paid £4450. About the middle of the eighteenth century their annual disbursements amounted to about £600.

There used to be a fine pair of iron gates, decorated with thistles and the Scottish arms, opening into the hall from near Fleur-de-Lys Court, but these have vanished at some recent time, and have been replaced by others of modern work.

Goldsmith lived for some time at 6 Wine Office Court; from there Johnson took the manuscript of the "Vicar of Wakefield" and sold it to Newberry for £60. The house was pulled down some years ago.

In St. Andrew's, Holborn, Colonel Hutchinson, afterwards Governor of Nottingham Castle, and one of the judges of Charles I., was married to Lucy Apsley in 1638. Her Memoirs, first published in 1856, are a most vivid record of the period. In the same church Chatterton was buried. Savage, the poet, was baptized here; and Hazlitt was married to Sarah Stoddart, Charles Lamb acting as best man, and Mary Lamb as bridesmaid; Charles bringing disgrace on the company by giggling. On July 31, 1817, in this church was baptized Benjamin, said to be about twelve years old, son of Isaac and Maria D'Israeli of King's Road, gentleman. Here is buried Wriothesley, the Chancellor who succeeded Audeley, and gained an unenviable notoriety at the execution of Anne Askew or Kyme, who had introduced to the attendants at court some of the books dealing with the new doctrines.

In 1546, "both Kyme and his wife were called before the Lords; the former was sent home, to remain there till he was sent for; and the latter, who refused him to be her husband, without any honest allegation, for that she was very obstinate, and heady in reasoning of matters of religion, wherein she shewed herself to be of a naughty opinion, was sent to Newgate, to remain there to answer to the law." She was tortured on the rack until she lost the use of her limbs, and after recanting twice was burned in 1546, at Smithfield.

Lovelace, the poet, died in penury in Gunpowder Alley, near by the church. The place has long vanished. When presented at the court of Charles I. at Oxford, he is described as the most beautiful and agreeable youth that ever eye beheld; there, and still more in London, he was much adored by women.

For his devotion to the King he was imprisoned by the Long Parliament; when released, he took service with the French army; from there he wrote his best-known poem, to "Lucasta" —Lucy Sacheverell—

> "From the nunnery
> Of thy chaste breast and quiet mind,
> To war and arms I fly."

He was wounded at the battle of Dunkirk; and when he returned, the faithless Lucy had married another suitor. He never throve afterwards; everything went wrong. He was ruined, imprisoned, and, if he did not actually die of starvation, "he became poor in body and in purse, went in ragged clothes, and lodged in obscure and dirty places, dying in 1658."

The Bishop of Bangor had a house near here, but many alterations have long covered all trace of it. In 1828 Brayley says: "The garden, some lime trees, and a rookery remained seventy years ago, but every vestige was destroyed in the autumn of that year." By Ludgate Circus there stand two obelisks; one of these is in memory of John Wilkes, and the other of his friend and fellow-alderman, Waithman.

ST. BRIDE'S

Of Bridewell, either as a palace or a prison, nothing remains but the name, and that is of some antiquity. Bridewell Palace was built out of the remains of an "antient" palace which stood near the river Fleet. This original house must have been of great size, since, in 1087, William the Conqueror gave many of the choicest materials towards the rebuilding of St. Paul's, which had been destroyed by fire.

PLATE LVI

ST. BRIDE'S WELL, CHURCH, AND CHURCHYARD

For his devotion to the King he was imprisoned by the Long Parliament ; when released, he took service with the French army ; from there he wrote his best-known poem, to "Lucasta" (Lucy Sacheverell) [illegible]

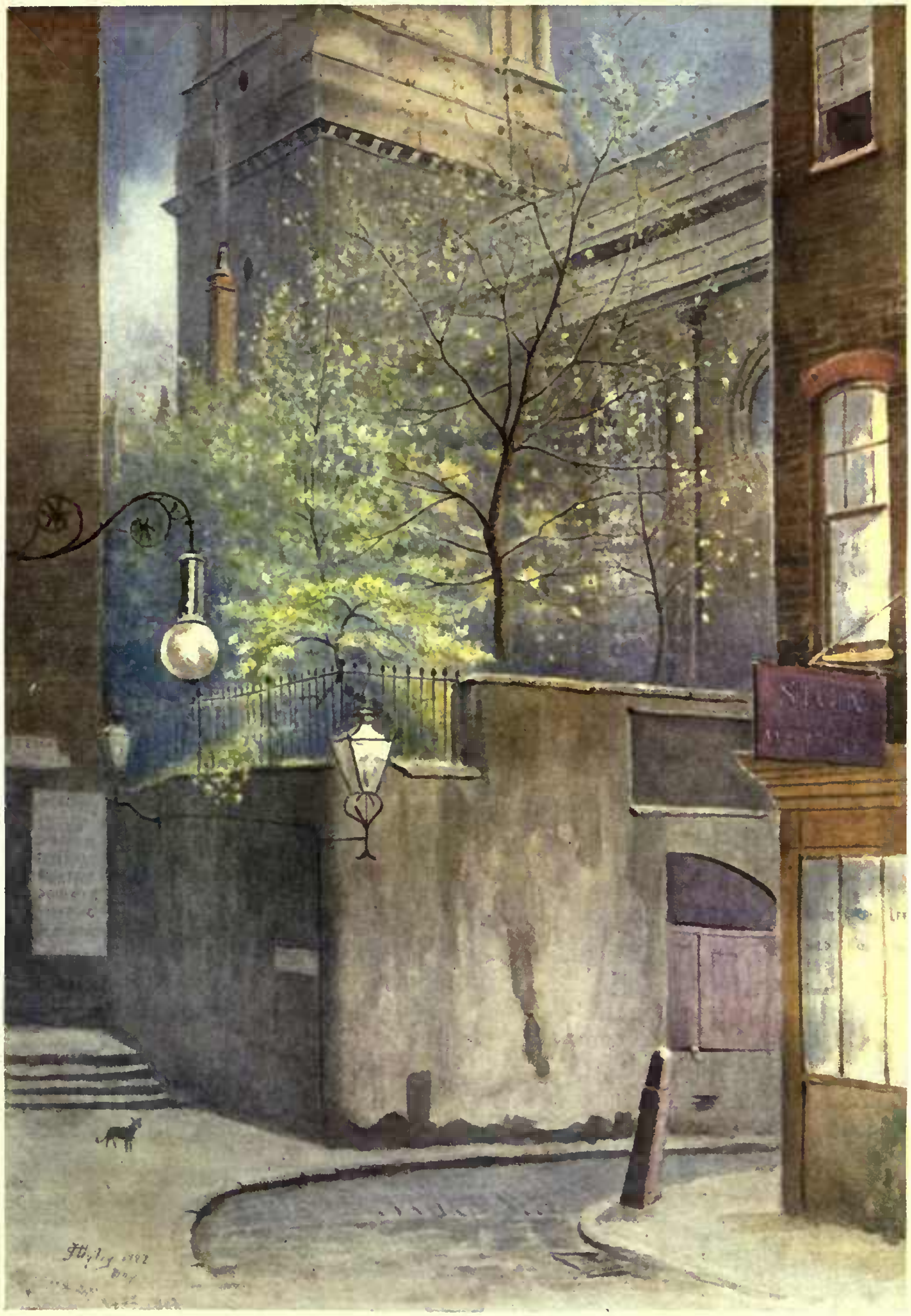
> [illegible] from the nunnery
> [illegible] chaste breast and quiet mind,
> [illegible] arms I fly."

[illegible] of Dunkirk ; and when he [illegible] married another suitor. He [illegible] song. He was [illegible] starvation, [illegible] clothes, [illegible] 1658."

[illegible] near here, but [illegible] Brayley [illegible] remained [illegible] in the autumn [illegible] two obelisks ; one [illegible] the other of his [illegible]

[illegible]

[illegible] a prison, nothing [illegible] antiquity. Bridewell [illegible] of an "antient" palace [illegible] This original house must have [illegible] great [illegible] William the Conqueror gave [illegible] the choicest materials towards the rebuilding of St. Paul's, which had been destroyed by fire.



Henry I. gave as many of the stones from the castle yard as served to enclose and form the gates and precincts of that church; notwithstanding this, a dwelling remained, to which King John convened all the abbots and other heads of religious houses, English and foreign, and, having them there, squeezed from them the goodly sum of £100,000—an enormous sum in those days. The Cistercians, who had made trouble about his supremacy, had to pay £33,000—a penalty which ought to have removed any doubts from their minds.

But such goings-on had to be paid for; and the Pope sent an envoy to inform King John that in three days he would be "unkinged," and after a brief discussion John signed a charter at Dover, testifying that he, King of England and Lord of Ireland, surrendered to "our Lord the Pope, and his successors for ever, the kingdoms aforesaid," which thenceforth were to be held as fiefs of the Holy See, and to pay tribute, 700 marks of silver for England, and 300 for Ireland. The three days went by, and he was still King, so he hanged the messenger; but the Pope claimed the country.

Henry VIII. rebuilt the palace in a magnificent manner for the reception of the Emperor Charles V., who visited England in 1522. But the Emperor either had a dislike to new houses, or thought it would be damp, so lodged himself in Blackfriars, and sent his suite to occupy the new house.

It was to Bridewell Palace that Henry summoned the Council, the Lord Mayor, and aldermen to tell them "that he had long been tormented by scruples with regard to his marriage with Katherine of Arragon," and it was here that Katherine received Wolsey and Campeggio with the message of her fate, "having a skein of red silk about her neck, being at work with her maidens."

Campeggio waited on her, at first in private, and then in company with Wolsey and four other prelates. He exhorted her, in the name of the Pope, to enter a convent. Katherine replied "that it was not for herself she was concerned, but for one whose interests were more dear to her than her own—her daughter Mary; that she was a weak, illiterate woman, a stranger without friends; and demanded the right of the aid of counsel, selected from the subjects of her nephew. A few days later Henry summoned the Council, the Lords, Mayor, aldermen, and principal citizens, to hear his views on the subject.

The palace was turned into a school, and afterwards into a reformatory, by King Edward VI. Poverty and discontent prevailed in the realm. The extension of enclosures of common land, and rack rents, drove multitudes to the populous towns in search of that relief formerly distributed by the monasteries. This reformatory was part of the scheme to improve matters. That it was necessary is evident from the words of Lever: "Oh merciful God, what a number of poor, feeble, halt, lame, blind, sickly, yea, with idle vagabonds and dissembling caitiffs mixed among them, lie and creep, begging in the miry streets of London and Westminster!"

It was at this time that Edward VI. passed his statute that "whosoever lived idly and loiteringly for the space of three days" came under the description of a vagabond, and was liable to the following punishment: "Two Justices of Peace might order the letter V to be burnt on his breast, and adjudge him to serve the informer two years as his slave. His master was bound to provide him with bread, water, and refuse meat, might fix an iron ring round his neck, arm, or leg, and compel him to labour at any work, however vile, by beating, chaining, or otherwise. If the slave absented himself for a fortnight, the letter S was to be burnt on his cheek or forehead, and he became a slave for life. If he offended a second time, it was felony." After two years this statute was repealed, and that of Henry VIII. revived, which allowed persons to beg with the license of the magistrates, and punished unlicensed beggars by whipping, or the stocks for three days and three nights.

The tramp or derelict man is one of the curious features of the London streets to this day. Besides the multitude of those attracted from all parts of the country—the foreign beggars of the old enactments—each district of the town has its own quota of what might be called specialised tramps. Round Billingsgate these will discuss fish, and display a knowledge of the North Sea and all the fishing grounds that pay tribute to that market. At Smithfield they are wise in joints and chilled meat. About Covent Garden they will discuss blooms and market gardeners, for they are all men of leisure, and take an interest in their surroundings. In Fleet Street and the courts adjoining, the tattered humanity assumes a literary air, and gossips of the latest political question, or the ideals of a socialist state. One grey old man delighted in discussing poetry in general, and his own sonnets in particular—verses full of Arcady and dewy fields, that he, poor soul, would certainly never see again. Somewhat pathetic for the listener; but the strangest feature is their amazing cheerfulness, a cheerfulness far surpassing that of the ordinary man with his work to do and his bread to win.

After a time as a reformatory, Bridewell became a prison—one of the most horrible in London—and the name passed into speech as a slang term for prisons of all sorts. Part of the space, in the time of James I., was used for the erection of twelve new public granaries, to hold 6000 quarters of corn, for fear of dearth. There were others in the City and in Southwark. It has often been proposed, in recent years, to resort to this form of storage again.

St. Bride's Church is the parish church of the largest community of printers ever gathered together in the world, and has been so for a long time. Although so near the roar of the traffic in Fleet Street, it is singularly retired.

From the time of the Great Fire, the only entrance was a narrow passage from Salisbury Square, and recently a wider passage from Fleet Street. From earliest times a church has stood here, always dedicated to St. Bride or Bridget. The original building was small, but by the piety of William Viner, warden of the Fleet, about 1480, it was much enlarged and ornamented with grapes and vine leaves, in allusion to his name. Of that church, all that remains are the font, the registers, and the communion plate. John Cardmaker, the vicar in 1554, was burnt at Smithfield. Rebuilt by Wren after the fire, the church and churchyard contain the graves of Wynkin de Worde, printer and disciple of Caxton; Sackville, the poet, 1608; Lovelace, 1645; Sir Richard Baker, author of the "Chronicle of the Kings of England," beloved by Sir Roger de Coverley. Of this Chronicle, published in 1641, the author complacently declares "that if all other chronicles were lost, this only would be sufficient to inform posterity." Henry Wotton says, "It is full of sweet raptures and of researching conceits." Thomas Blount proved it full of gross errors. Of chroniclers in general, each seemed to have a quarrel with his neighbour or predecessor. Grafton quarrels with Stow. Gifford says Aubrey was a credulous fool, and so on. Each was truthful enough about matters observed by themselves; their interpretations varied, and they all suffered from the habit of embroidering.

Like many other literary men of the period, Baker died in prison.

The entrance to a vault in the churchyard bears the arms of Holden, friend of Pepys, and the date 1657, and beneath the centre aisle, is inscribed on the stone, "Here lieth the body of Mr. Samuel Richardson of this parish;" his wife, two sons, and a grandson lie beside him. A brass plate on the wall was put up at the bicentenary of his death by a fellow-tradesman, Samuel Butterworth, of Fleet Street, bookseller. Another personality buried here is Robert Waithman, who lived over his linen-draper's shop in Fleet Street near where the obelisk to his memory stands. An alderman in 1818, he wrote several pamphlets, and his memorial tablet states, "He was a friend of liberty in evil times, and of parliamentary reform in its adverse days." He it was who conducted the funeral procession of Queen Caroline across London to Harwich, for burial in Germany, and, by his coolness and courage, prevented what might have been a riot, and possibly a massacre. William Bingley, author of "Wilkes and Liberty," a friend and supporter, is buried on the south side of the church. Others buried here are Ogilby, the translator of Homer; the Countess of Orrery; Elizabeth Thomas, one of Pope's beauties; and among the monuments is one to Carey Stafford, founder of Whitefriars glassworks, and one to "Molins, Master of Chyrurgery and Doctor of Physick, servant to His Majesty King James I." The latter would have no sinecure in his lifetime, if various descriptions of that monarch are true. "More corpulent through his clothes than in his body, yet fat enough. His clothes ever being large and easy, and doublets quilted for stiletto-proof, his breeches in great pleats and full stuffed. His beard was 'werey' thin, his tongue too large for his mouth, which ever made him speak full, and made him drink 'werey uncomlie,' as if eating his drink, which came out of the cup in each syde of his mouth. His skin was as soft as taffete sarsnet, because he never washed his hands, only rubbed his fingers with the wet end of a napkin; his legs were very weak; that weakness made him ever leaning on other men's shoulders."

The registers record the marriage of Francis Drake, and tell something of the great plague, which, beginning in Long Acre, spread to Westminster and eastward toward the city. The measures taken to check its ravages seem to have been as futile as those ridiculed by Grafton at an earlier time. The court, the nobility, and gentry fled; forty thousand servants were without homes; the Mayor refused certificates, and other towns refused to admit the fugitives. Charity was not forgotten; the King gave £1000, the city £600 per week; Lord Craven, the Archbishop of Canterbury, and the Queen-Dowager distinguished themselves by active help, and for a time the magistrates ensured a constant supply of provisions in the markets. At first the poorer classes were chiefly affected, and of these more women and children than men; but the end of June saw the pestilence so destructive, that the authorities divided the parishes into districts, with examiners, searchers, nurses, and watchmen. On the door of every house affected a *red* cross one foot in length was painted, with the words "Lord have mercy on us," and from that moment the house was closed, all egress was refused for one month, and the inmates doomed to remain inside the dwelling; but in vain. Many escaped, and carried the contagion further. In the daytime, officers were always on the watch to remove the bodies of those who died in the streets. During the night a cart with a bell, the men carrying torches, removed the victims of the previous twenty-four hours; no mourners were allowed to follow, no coffins were used, no service read; the carts proceeded to the nearest plague-pit, and the contents were shot in. As the summer advanced, credulous people, with minds unhinged, saw the ghosts of the dead walk round the pits—saw in the heavens a flaming sword which stretched from Westminster to the Tower. Fanatical prophets appeared; one naked, with a pan of burning coals on his head, perambulated the city, denouncing judgment on its sinful inhabitants; another prophesied the destruction of the city in forty days; another day and night roamed the forsaken streets, crying in a sepulchral voice, "Oh the great and dreadful God."

Rows of houses stood tenantless and open to the winds; others with the red cross on every door. The streets were grass-grown, and those who walked took opposite sides on meeting any person. In September an experiment was tried. Fires of sea coal, one to every twelve houses, were lit in every street, court, and alley. They were kept burning three days and nights, but were extinguished by rain. The next week showed a decrease, but the week following, an increase; but the high winds of autumn made some abatement, and the plague slowly smouldered out. Long before that, men became callous and familiarised to it, and went about their daily business. The poor, who had lived in the fields by Hampstead and all round London, returned. The court came back to Whitehall, the gentry to their houses; and, though over a hundred thousand persons had perished, the terrors were forgotten, and the streets were thronged with multitudes in pursuit of profit, pleasure, or crime.

The King and court resumed their follies, and the citizens their business, until the Great Fire came and swept many foul things away, and in many ways did good service to the city.

Thomas Fuller was specially commissioned by Cromwell to preach, and became lecturer at St. Bride's. His "Worthies of England" contains much gossip and a vast amount of information on many subjects. Alluding to the persecutions for religious differences, he asks, "Is there no other way to bring home a wandering sheep but by worrying him to death?" while of recreation he says, "Spill not the morning, the quintessence of the day, in recreation; for sleep itself is recreation. Add not, therefore, sauce to sauce. He cannot properly have any title to be refreshed who was not first faint. Pastime, like wine, is poison in the morning." Although Fuller received special favour from Cromwell, he had been of the King's party, and during the civil war was chaplain to the King.

We cannot identify the house where Milton lodged in

St. Bride's Churchyard, although it is possible that it stood until this year, when all the old houses on the south of the church have been pulled down. It is not of great consequence, as his stay was but brief. When he returned in 1639 from Italy, he went to lodge with one Russell, a tailor, and his stay could not have lasted a year. In 1640 he had removed to Maidenhead Court, Aldersgate. It is possible that his reason for coming here was to be near his elder brother, whose rooms in the Temple he had visited at various times while living at Horton.

St. Bride's Well was a holy spring with miraculous qualities at an early date. It has now been boarded up. A pump had been introduced in modern times, but that also is now covered, leaving a few inches of the spout visible, as shown in the drawing. In Milton's day, and long before and after, it was the well from which the inhabitants near by drew their supplies. Its situation, at a corner of the churchyard wall, is revolting to modern ideas, but it used to be quite common. Very often the well or spring having a miraculous character was the reason for a church being built near by it, and our forefathers saw nothing wrong in the burying-ground approaching the spring.

The neighbouring precinct of Whitefriars was a sanctuary until 1697, when it was abolished. Originally the sanctuary was for everything but treason, but, after the fifteenth century, for debtors only. At the same time there were sanctuaries in Mitre Court, Ram Alley, Salisbury Court, the Savoy, Fulwood's Rents in Holborn, Baldwin's Gardens, Gray's Inn Lane, the Minories, Deadman's Place, Montague Close, and the "Clink" and Mint at Southwark. None of these are far apart, and before their abolition the arrest of debtors must have had a strong sporting flavour about it. The violation of sanctuary by bailiffs was a grievous wrong, besides the added penalties of "Lynch law" by the populace.

A little to the east of King's Bench Walk stood the church and convent of the Carmelites, or White Friars, founded in 1241 by Sir Richard Grey, ancestor of the Greys of Codnor. Edward I. bestowed on them more ground, that they might enlarge their buildings.

Another church was built by Sir Richard Knolles, a soldier of the time of Edward III. and Richard II.; he was interred there in 1407. There also were buried John Mowbray, Earl of Nottingham, in 1382, in his youth; Elizabeth, wife of Henry, Earl of Kent, whose only record is "that she wasted his substance by gaming"; John, Lord Grey of Wilton, in 1418, and numbers of the common gentry.

At the dissolution its revenues were £63, 2s. 4d. Part of the house was granted by Henry to Robert Moresque, and the chapter-house, with other parts, to his physician, William Butts, immortalised by Shakespeare. Edward VI. bestowed the house inhabited by Dr. Butts, with the church, on the Bishop of Worcester and his successors. It was afterwards demolished, with all its tombs, and several houses inhabited in the reign of Edward VI. by people of fashion. It became known as Alsatia, a word of debatable origin, but meaning, broadly, a lawless district, and the sanctuary doubtless encouraged its use by all manner of rowdies and thieves. One of the streets leading towards Salisbury Square is named Primrose Hill, perhaps satirically quoting Shakespeare.

Salisbury Court was once the inn or city mansion of the Bishops of Salisbury, afterwards of the Sackvilles, who held it at first on long lease from the see, and then exchanged with Bishop Jewel for a valuable consideration from that family.

Lord Buckhurst, created by James I. Earl of Dorset, wrote here "Ferrex and Porrex," a tragedy dealing with these two last descendants of the mythical Brut, and gory enough to gratify even Elizabeth's taste when performed before her. Here also died two of his successors. The house, being finally pulled down, was succeeded by other buildings, among which was the fine theatre built after the Restoration by Wren, the Duke of York's Theatre, beloved of Pepys; several other theatres have stood here, for these houses are notoriously short-lived.

At one time the patentee was Sir William Davenant; and Betterton, with all the best actors of the time, played there.

While in occupation of the Bishop, his domain must have, for a time at least, extended to Fleet Street, as the following story shows. In 1392 a baker's man was carrying bread along Fleet Street. As he passed the Bishop of Salisbury's house, one of his servants stole a loaf, which the baker endeavoured to regain, and was wounded in the scuffle. The servant retired to the house, and when the constable demanded him, he was not surrendered. The populace, siding with the constable, threatened to fire the house. In hot haste the Mayor and aldermen were summoned, and with great difficulty got the people to go away. The culprit was not surrendered.

The Bishop went to the King, who ordered the Mayor to be sent prisoner to Windsor. The liberties of the city were seized, and a *custos* appointed, and at length the whole matter was settled by the city paying a fine of 3000 marks, and, to further mollify His Majesty, the parish clerks of London performed a "mystery play" at Clerkenwell in the presence of the King and Queen and the whole court for three days; while at the same time much more substantial peace-offerings were presented to the King.

This sort of justice goes far to explain why the citizens took the trouble, during the reign of King John, in 1211, to dig the town ditch—an enormous undertaking; it was 200 feet broad (probably this is a misprint for 20 feet), and extended from the Tower ditch to Christ's Hospital. It took the worthy citizens two years to do it, but probably they were satisfied that it might help them in their struggle for freedom. This ditch remained till 1595, when the last attempt was made to clean it (probably it was no longer necessary). The work was given up, and it became stable land, and was soon covered with buildings.

Salisbury Square has had other mobs at a later date. In 1716 the citizens were much troubled by Jacobites, who assembled in alehouses, where they kept cudgels; when any tumult arose, they sallied forth and either dispersed the mob or assisted, as it pleased them. The people were enraged at this intervention in their quarrels, and on the 4th July attacked and rifled one of these alehouses in Salisbury Court; for which five of the rioters were afterwards hanged opposite the said house.

But it is the genius of Samuel Richardson which more especially presides over this square. Born in Derby, he was apprenticed to Mr. Wylde, a London printer, and, like the industrious apprentice of the story-books, married his master's daughter. Setting up in business for himself in a court off

PLATE LVII

SALISBURY SQUARE

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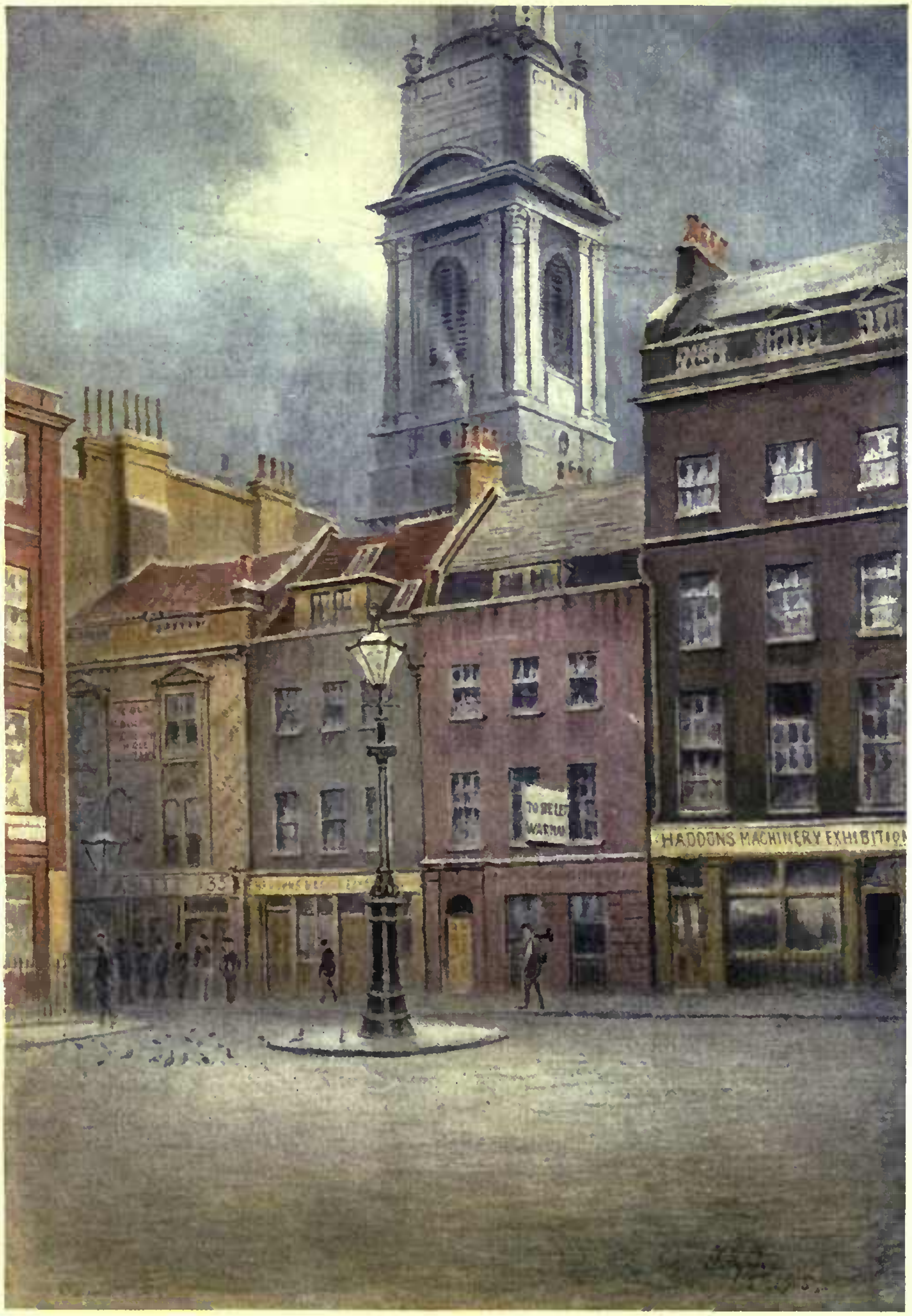
HADDONS MACHINERY EXHIBITION
TO BE LET
135

Fleet Street, he prospered—printer of the Journals of the House of Commons, in 1754 chosen master of the Stationers' Company; and six years later he purchased a moiety of the patent of printer to the King, which greatly increased his profits.

A prosperous and liberal man, he wrote his novels in the back shop in the intervals of business. He was fifty when he published his first novel, "Pamela," really the first English novel of any consequence. It reflects the type of man he was. It is full of the prudish moralities of a gross and dissipated age. Much associated with women all his life, the mysteries and intricacies of the female heart were supposed to be print to him, to quote Mrs. Gamp; and after the publication of "Pamela," he lived for the rest of his life in a halo of feminine worship. Fielding—rude man—parodied it with "Joseph Andrews," and gave deadly offence to Richardson thereby. His later novels were much inferior in quality.

Goldsmith worked for him as a proof-reader for a considerable time, and it would be very interesting to know what the man thought of the master, and *vice versa*, but that is one of the hidden pages of history. We know what Johnson thought. In the *Rambler*, February 19, 1751, he writes: "The reader is indebted for this day's entertainment to an author from whom the age has received greater favours, who has enlarged the knowledge of human nature, and taught the passions to move at the command of virtue." The article denounces the follies and extravagances of women of fashion in unmeasured terms, and is interesting in its treatment of a question which is still with us. Macaulay says: "Johnson, Collins, Fielding, and Thomson were certainly four of the most distinguished persons England produced in the eighteenth century. It is well known that all four were arrested for debt. Richardson, like a man of sense, kept his shop, and his shop kept him, which his novels scarcely would have done." But perhaps the others would have done so if they had been lucky enough to have one. Richardson's shop was near the centre of the square, and probably was in one of the houses shown in the drawing. All these are of a date anterior to Richardson's time, while the public-house, which has a sign announcing that it is "The Ancient Grocers' Discussion Hall," may have been the ale-house referred to earlier.

Locke was at one time resident in the square, and wrote his "Essay on the Human Understanding" while living there.

A little to the west, in Fleet Street, is Mitre Court. A few old houses are left, and there is a pleasant little glimpse through the archway into King's Bench Walk, where, at No. 5, William Murray, afterwards Earl of Mansfield, had his chambers, where late one evening came a client, who, finding that he had gone to a supper party, opened her mind so voluminously, that the servant on his return informed him "that he could not tell who she was—she would not give her name; but she swore so dreadfully that I am sure she must be a lady of quality." The servant was quite right—his visitor was Sarah, Duchess of Marlborough.

In 16 Mitre Court Buildings, Charles Lamb lived from 1815 to 1825, on the attic floor, "whence with a glass he could see the Surrey hills. My bed faces the river, so that by perking my carcase on my elbows, without much wrying my

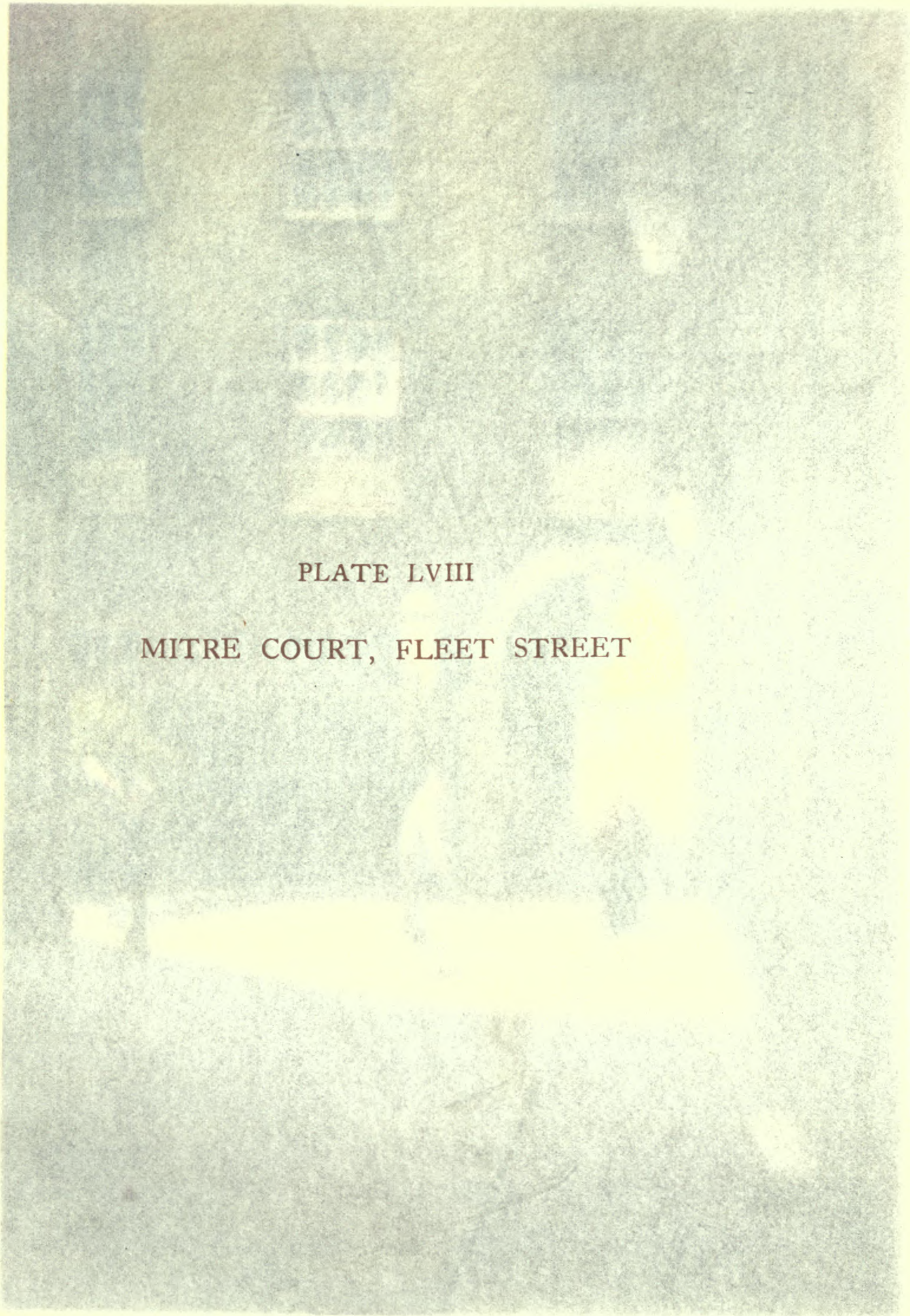

PLATE LVIII

MITRE COURT, FLEET STREET

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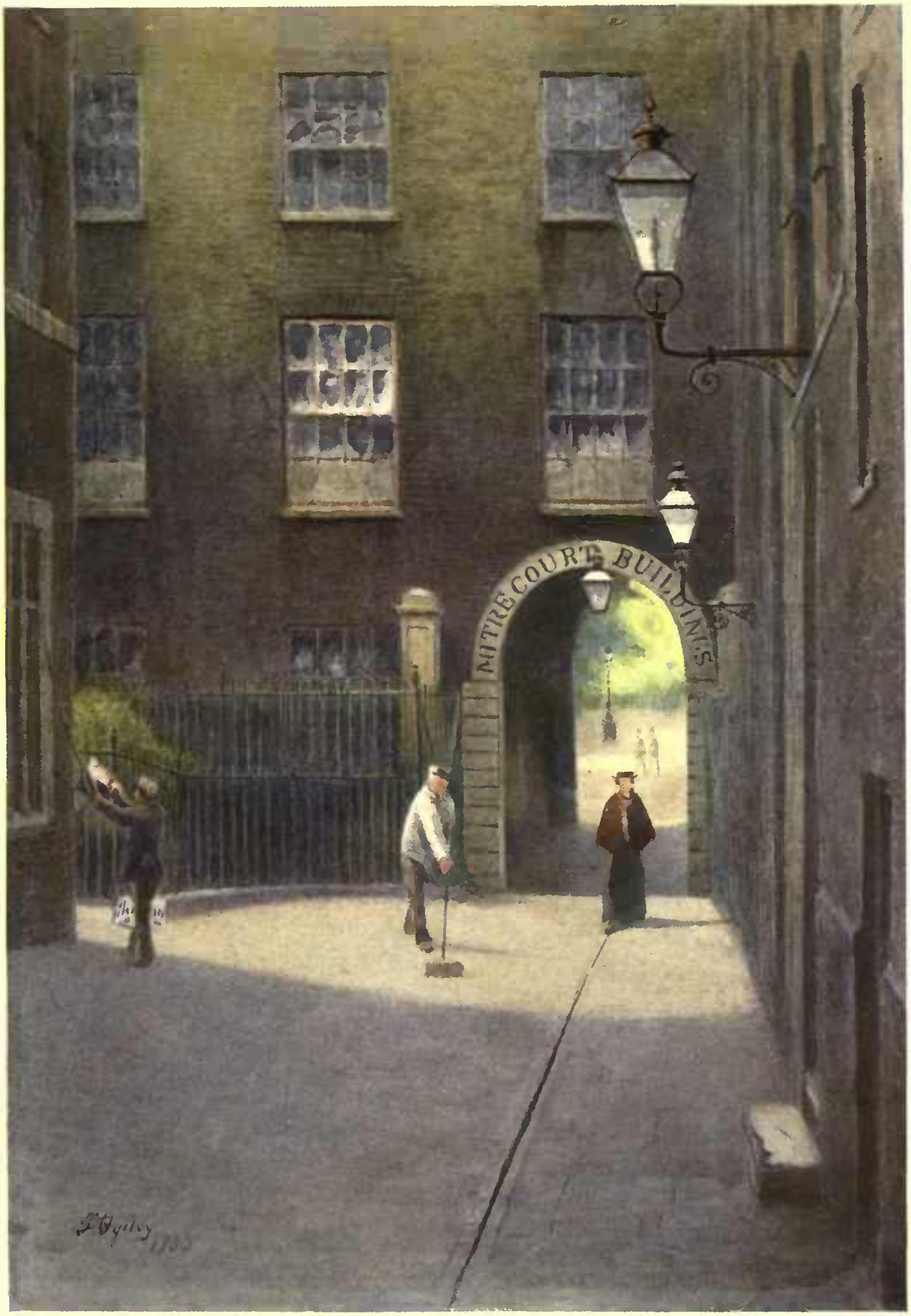
MITRE COURT BUILDINGS

neck, I can see the white sails glide by the bottom of King's Bench Walk." In these years among his intimates were Coleridge, Leigh Hunt, Hazlitt, Talfourd, Crabb Robinson, George Dyer, Martin Burney, and many other well-known men.

There is a Mitre Tavern in the court, but it is not the place where Johnson, Boswell, Burke, Reynolds, and others had a literary club; the "Mitre" known to them was No. 39 Fleet Street.

Westward is Falcon Court, taking its name from the sign of Wynkyn de Worde; it has been entirely rebuilt. In this court resided John Murray, the founder of the firm of publishers. While here he published "Childe Harold" and started the *Quarterly Review.*

Over the way, Drayton's house, next the church, has been shorn of its fine front, and is now a newspaper office.

CLIFFORD'S INN AND ST. DUNSTAN'S, FLEET STREET

A passage to the west of the church leads into one of those green spots surrounded by old houses, where time seems to slumber.

Of Clifford's Inn the history runs far back. "This house anciently belonged to Muscaline Harley, escheator on the south of the river Trent to Edward I." Probably he was not a good accountant, and the house fell in to the King for money due by Harley. Edward II. granted the same to Robert de Clifford, to be held at the quit-rent of one penny annually, paid into the Exchequer at Michaelmas.

In 1345 Isabel, widow of the baron, demised the said messuage to certain students of the law, at the rent of £10 per year, and soon after, in consideration of £600, granted the same to Nicolas Sulyard and others, the principal and "ancients" of the said house, for a yearly rental of £4, since which time it has continued a residence of the "gentlemen of the faculty," became an Inn of Chancery in the reign of Edward III., and had the sign of the "Black Lion." The students, like those of other places, were liable to create troubles. In August 1442 a nocturnal tumult happened in Fleet Street between the students of the Inns of Court and the citizens, occasioned by one Harbottle of Clifford's Inn. Many were killed and wounded on both sides. The Mayor and sheriffs and a body of citizens repaired thither at the approach of dawn, and happily put an end to a dangerous riot, which had been like to have involved the whole city. Many famous lawyers have lived here, of whom Coke was perhaps the most illustrious. He was here as a student, but the chambers most intimately connected with his name stood where are now 1 and 2 Mitre Court Buildings. A recent writer, Mrs. Cook, says: "Here lived the six attorneys of the Marshalsea Courts, which rendered this little spot the fountainhead of more misery than any whole county of England." The place has literary associations also. Here lived George Dyer, the bookworm friend of Charles Lamb, the "G. D." of the "Essays." He was a classical reader for the press, and an antiquary of repute. Lamb worked many of his jokes on him, such as persuading him that Castlereagh wrote the "Waverley Novels," and that the Persian Ambassador and his suite went to Primrose Hill to worship the rising sun.

His mode of life was described by Leigh Hunt, with a touch of exaggeration: "Breakfasting with no butter, no knife to cut bread, and a teapot without a spout."

The charm of his personality and learning were great enough to bring to his chambers such men as Sir Walter Scott, Coleridge, Southey, and many others. In mature years he married a widow, either a neighbour or servant, and she was an excellent wife to him, although, as he explained, "she was not literary," being unable to read or write.

In the hall, which has been partially rebuilt in the eighteenth century, Sir Matthew Hale and seventeen judges sat to judge the perplexed claims arising after the Great Fire. It seems strange to us that a learned man, an upright judge like Sir Matthew Hale, should have, in 1664, at Bury St. Edmunds, condemned some poor people for witchcraft. It is even more so when we read Baxter's opinion of him: "He was a man of no quick utterance, but spoke with great reason. He was most precisely just, insomuch that I believe he would have lost all he had rather than do an unjust act. . . . The pillar of justice, the refuge of the subject that feared oppression. . . . Every man who had a just cause was almost past fear if he could bring it before the court or assize where he sat. He was the great instrument for the rebuilding of London . . . dealing with all controversies that hindered, he was the constant judge who for nothing followed the work, and by his prudence and justice removed a multitude of grave impediments."

The later traditions include Samuel Butler, a man clever, reckless, and impatient of formulas, who died in 1902. He wrote several books, but his fame rests to a large extent on "Erewhon." He resided in Clifford's Inn for a considerable time.

The hall is now used for various purposes, and has been threatened with demolition for some years.

At the feasts of the Society of Clifford's Inn, a curious and ancient custom prevailed. The president took up four little loaves, baked together in the form of a cross, knocked them thrice on the table in honour of the Trinity. After grace was said, these loaves were passed down the table, as a sign that the fragments of the feast were to be given to the poor.

The church tower shown is that of St. Dunstan's in the West, rebuilt by Shaw in 1831 on the site of the older church where Strafford was baptized and Baxter preached. Tyndal was preaching here when he attracted the notice of Humphrey Monmouth, who took him to his house to live and carry out his translation of the Bible. In the middle of the eighteenth century, when William Romaine preached there, the crowds were so great as to block the street.

Over the side entrance, facing Fleet Street, is a remarkable statue of Queen Elizabeth, formerly on Ludgate. Evelyn mentions seeing it, still in position uninjured, during the Great Fire, when the city gates and bars were melted. In the rebuilding of the church, in 1832, the statue was sold for £16, 10s., but seven years later it was repurchased and put in its present position.

The church is of ancient foundation. It is mentioned in 1237, when the Abbot and Convent of Westminster bestowed

PLATE LIX

HALL OF CLIFFORD'S INN, AND ST. DUNSTAN'S, FLEET STREET reckless, and impatient of formulas, who died in 1902. He wrote several books, but his fame rests to a large extent on "Erewhon." [illegible] lived in Clifford's Inn for a considerable time.

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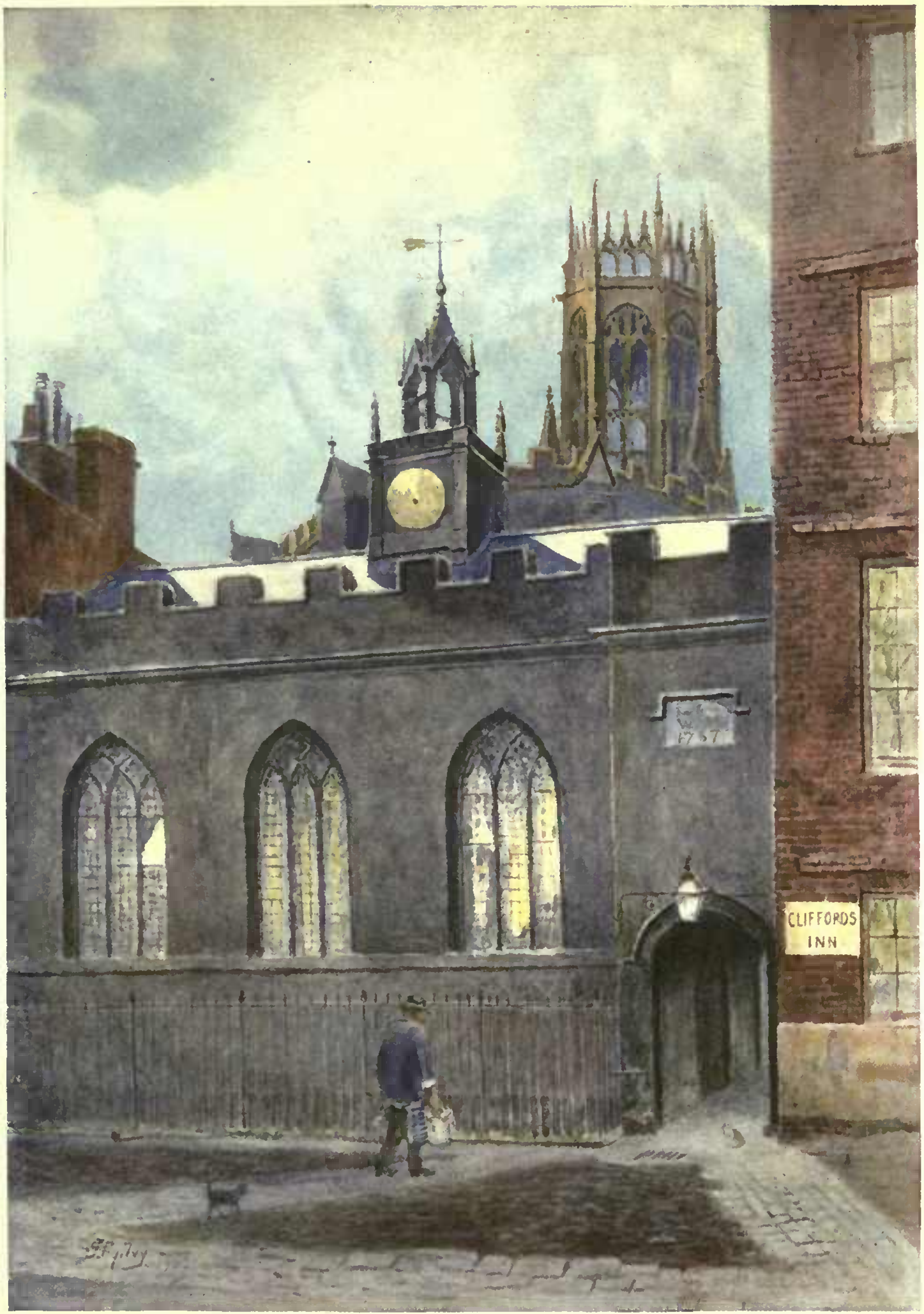
CLIFFORDS
INN

it on Henry III., for the profits to go to his pet scheme, the house for the conversion of Jews, at the Rolls.

It was here that Pepys heard an able sermon by the minister of the place, and "stood by a pretty modest maid, whom I did labour to take by the hand, but she would not, but got further and further from me; and at last I could perceive her take pins from her pocket to prick me if I should touch her again, which seeing, I did forbear, and was glad I did spy her design, and then I fell to gaze upon another pretty maid in a pew close by me, and she on me, and I did go about to take her by the hand, which she suffered a little, and then withdrew. So the sermon ended."

Another notable sermon here was that preached annually in memory of Mr. Fisher, a cordwainer, on the 10th July. After the sermon, certain sums were given to the poor, and the congregation were treated to a drink of sack. No doubt this was a popular sermon in its day.

Sion College was founded in 1625 by Thomas White, rector of St. Dunstan's in the West, for the improvement of the London clergy.

The Devil Tavern stood between the church and Chancery Lane, taking its name from the legendary conflict between St. Dunstan and the devil. It is difficult to understand why this saint became so popular; if half the legends told of him are true, he must have been an unpleasant beast—witness his treatment of King Edwy and Elgiva. His second conflict with Satan, when he shod his majesty with red-hot horseshoes, is of course the origin of the superstition about these things; it is not so much that they bring luck as that they keep out the devil and all his emissaries. The saint no doubt lived in a fervour of righteousness. All pretty women, he believed, were snares of the devil; perhaps they are, but it was carrying his belief to excess when he and Odo of Canterbury first seared Elgiva's face with hot irons and then had her hamstrung and starved to death.

Behind where this tavern stood is Serjeants' Inn, all modernised. It was inhabited by serjeants of the law in the time of Henry IV. Henry V. devised it to the judges and apprentices of the law. It is notable as the scene of a meeting which had considerable influence on English history. When Charles I., in his search for means to raise money, had finished with the inquiry into the alienation of royal demesnes, and had on that account fined Salisbury £20,000, Westmoreland £19,000, Sir Christopher Hatton £12,000, and many others smaller sums, Noy, one of the commissioners, found among the records in the Tower, writs compelling ports, on occasion, to provide ships for the use of the King, and other writs obliging the neighbouring counties to contribute to the expense. This was too good a discovery to be lost, and writs were issued ordering the ports to supply certain ships, armed and manned, to rendezvous at Portsmouth six months thence. The experiment succeeded; those who refused to pay were imprisoned, and it was resolved to extend the measure to the whole kingdom. The various sheriffs were informed that their counties were assessed at a certain number of ships, reckoned at a certain sum, and payable in cash. It was better than El Dorado. The King received £218,500, which was, however, devoted to the purpose. Sixty sail of ships swept the narrow seas, and the admirals received orders to sink every foreign ship which refused to salute the English flag. But—there were grave doubts of the legality of the assessment. Sir John Finch, late Speaker, was made Lord Chief Justice, and he, visiting each judge in private, canvassed for votes, and obtained the unanimous resolution that "where the benefit redounded to the ports and maritime parts, the charge was lawfully laid on them; so, for the good and safety of the kingdom, the charge ought to be borne by the whole realm."

Three months later two other questions were propounded to the judges: "1st, Whether, in cases of danger to the good and safety of the kingdom in general, the King could not impose ship money for its defence and safeguard, and by law compel payment by those who refused; 2nd, Whether he were not the sole judge, both of the danger and when and how it was to be prevented." The judges assembled in the hall of Serjeants' Inn; ten were in favour of the King's prerogative; two—Crook and Hutton—dissenting, but signing their names, on the principle that the judgment of the majority was that of the whole body. The judges had believed that their opinion was asked for the private satisfaction of the King, and were astonished when the Lord Keeper read it in public in the Star Chamber; and it was ordered to be enrolled in all the courts in Westminster, while they were ordered to repeat and explain it at the assizes during their circuits. The idea extended. Having power to do this for the navy, why not for the army? What is law in England is law in Scotland and Ireland, and the King becomes an absolute monarch. "A quiet, courteous, submissive" gentleman in Buckinghamshire—the last man in England expected to oppose the judges—refused to pay his assessment of twenty shillings, and the Barons of the Exchequer, with the judges, discussed the matter for eleven days, and took three months to deliberate; seven pronounced in favour of the King, five in favour of Hampden; but of these only two—Hutton and Crook—denied the right claimed by the Crown. Hailed by the court as a great victory, it was the first seed sown that presently produced such a woeful harvest for England and for Charles.

A little higher up stood the Rolls, now covered by the huge Record Office, in which some part of the chapel, and the tombs, is still to be seen. Originally this house was founded by Henry III. for the conversion of Jews, who lived there under a learned Christian, appointed to instruct and govern them. The governing probably was done with a rough hand, if we may judge from various incidents.

In 1262, "Fyve hundred Jewes were slayne by the citizens of London because one Jew would have forced a Christian man to have payde more than two pence for the usury of twenty shillings for a week."

In 1279 Edward I. caused 280 Jews of both sexes to be hanged for clipping (defacing) coins; he bestowed one-half of their property on the preachers who undertook the trouble of converting the unbelieving race; the other half was set aside for the support of converts. It seems a curious method of endowment, but a certain grim humour sometimes appears in their dealings with this race. In 1259 Fabian telleth a tale of a Jew "that fell into a lake upon a Satterday, which was the Jewes' Saboth day, and would not, for reverence of his Saboth, bee plucked out, whereof the Erle of Gloucester, hearing that the Jew did so great reverence for his Saboth day, thought he would do as much to *his* Saboth day, which was Sunday, and so commanded him bee kept there until Monday, at which tyme hee was found dead."

The scheme for conversion did not flourish, and about 1289 "the Jewes were wholly expelled out of this realm, and, in 1377, the place was first applied to the use of the Rolls or records. The office of Master of the Rolls is of great dignity, ranking next to that of the Lord Chief Justice of the King's Bench, but now having nothing to do with records. The present Rolls Court is a survival from Wolsey's time. He, when Chancellor, was much in favour of cheap and expeditious law, and introduced several improvements in the administration of the law, among these being a Court of Requests, where the poor might plead their cause in person. His reputation for justice and quickness caused this court to be so crowded with suitors, that Wolsey was overwhelmed with business, and the King, to relieve him, established four other courts on the same lines, and it is one of these that survives.

In 1534 the office of Master of the Rolls was held by Thomas Cromwell—the same year that troubles began to fall on Sir Thomas More and his friend Fisher.

The chapel was rebuilt by Inigo Jones, Dr. Donne preaching the consecration sermon in 1617. It contained some fine tombs—one to John Young, Master in the sixteenth century; to Lord Bruce of Kinloss; to Sir Richard Allington; to Sir John Trevor, Speaker of the House of Commons, who was compelled to pronounce his own conviction and dismissal for bribery, and one to Sir John Strange—

"Here lies an honest lawyer—that is Strange."

Bishops Atterbury and Butler were both preachers, but perhaps the most famous of these was Gilbert Burnet, more popular in his preaching than in his "History." His sermons were so well liked that his congregation would desire him to turn the hour-glass when it was exhausted, and give them another hour of sermon. Charles II. wished to make him a bishop, but he declined court favour, and remonstrated with the King on the errors of government. Charles threw the letter in the fire; but later, when Burnet attended Lord William Russell to the scaffold, James II. was so incensed that he discharged him from his offices. Burnet went abroad, returning with William of Orange, who made him Bishop of Salisbury. His "History," left for publication after his death, was for many years one of the best-abused books of the day. It was too honest for the period.

Lord Strafford was born in Chancery Lane, and over a grocer's shop abutting on Serjeants' Inn, Cowley first saw the light, and as a boy studied "The Faerie Queene" till he became "irrecoverably a poet." On the same side, and almost at the same spot, "the seventh as you walk towards Holborn," Izaak Walton had half a shop after he removed from the timbered house over the way (this last is shown in Brayly's "Londiniana"). At this time he married Ann, the sister of Bishop Ken, memorable for his saintly life and for being the author of the well-known hymn—

"Awake, my soul, and with the sun
Thy daily stage of duty run."

The other half of the new shop was occupied by a hosier, who perhaps looked after both when gentle Izaak set his face towards Amwell and the pleasant waters of the Lea—a long walk even on such a fresh summer morning as he has crystallised for us, so that the fragrance still dwells in his pages. Jacob Tonson's shop was "the first on the east side, between Serjeants' Inn and Fleet Street."

When Coleridge ran away from Cambridge he spent his first night in London on a doorstep in Chancery Lane, enlisting in the army on the following day. Proclamations were delivered here, so we read: "On the 6th December the Lord Mayor, attended by divers of the nobility and aldermen, and eighty of the principal citizens, in velvet and chains of gold, with the greatest solemnity proclaimed in Chancery Lane the sentence of death lately passed on that unfortunate princess, Mary, Queen of Scotland." The Serjeants' Inn, on the south side of Fleet Street, was rebuilt in 1670 by the subscriptions of the serjeants. It had previously been held, since the time of Henry VI., from the Dean and Chapter of York at a yearly rental of ten marks.

One of the earliest coffee-houses was the "Rainbow," by the Temple in Fleet Street. In 1657 the owner, Farr, was indicted for "making and selling a sort of liquor called 'coffee,' whereby, in making it, he annoyed his neighbours by evil smells, and for keeping of fire for the most part night and day, to the great danger and affrightment of his neighbours." This keeping of fires alight was a matter on which the citizens were, and had reason to be, very nervous. When Milton wrote of the

> "Bellman's drowsy charm
> To bless the doors from nightly harm,"

he wrote of what was then a modern custom. Less than eighty years had elapsed since, in 1556, Christopher Draper, Alderman of Cordwainer Street Ward, appointed a man to go about *his* ward at night with a bell, and at certain places, with an audible voice, "to bid the citizens be careful of their fires and lights, to help the poor, and to pray for the dead." The experiment was approved, and, in the same year, by act of the Common Council, "It was ordered, that in every ward in London there should be appointed one man—which should be found at the charges of the ward by turn and course of houses—to watch and to go at night long about the ward with a little bell in his hand, which, at every lane and street corner he should toll three times and then cry: 'Look well to your fire and candle;' and the same man was called the bellman. But this device had no continuance, for within four months it was clearly suppressed and left off. Surely the policy was good and very necessary for the good order of the city, for this was the 'frayer' away both of w——e and thief, and the bewrayer and warning-giver of fires and other mischiefs; and therefore great pity it is so good an order should have no better continuance. The cause of the leaving of this watchman, as is commonly said, was, that many citizens murmured and grudged to pay the poor man his wages when it came to his turn, which, in some wards, is not three pence of a household in a whole year."

There was another bellman mentioned in 1563. "Yt should make sale of all household stuff which belonged to any persons yt should be enforced to sell the same, and to have one farthing upon the shilling for his paines."

Coffee-houses were not regarded with very friendly eyes by various governments. Men met in them and discussed the affairs of the State and the latest pamphlet. So, in 1676, the Attorney-General issued an order that all these were to be shut up, although the owners had taken out licences, "Because in such houses, and by the meeting of disaffected persons in them, divers false, malicious, and scandalous reports were devised and spread abroad, to the defamation of His Majesty's Government, and the disturbance of the quiet and peace of the realm." But this order aggravated the disease. It was denounced as unjust and cruel—a violation of the right of Englishmen to meet and discuss political subjects; and on presentation of a petition, the order was withdrawn, but with the condition that keepers of such places must prevent in them the reading and publication of libels against the King and his Government.

THE TEMPLE

The Temple is a curious maze of courts, alleys, gardens, and narrow passage-ways, and consists of two divisions—the Inner and the Middle Temple; but which is one and which the other, is a geography known to the Benchers and their officers. There are many picturesque corners within its boundaries, and passing from Fleet Street, with its noise, you are at once lapped in an atmosphere of quietness in which you may mentally drift back through the centuries until you come to somewhere about 1185. There are complete and detailed histories of the place, which fill many large volumes, but which are hardly suitable for everyday use by the common man.

The order of the Knights Templars started as a pilgrim agency, much after the fashion of more modern institutions of the same kind. After the taking of Jerusalem from the Saracens, a vast concourse of pilgrims journeyed to the Holy Sepulchre, and a pious man named Gerardus, associating with other persons of his religion, assumed a black garment, with a white cross having light spikes, and undertook the care of the Hospital already founded in Jerusalem for the use and lodging of pilgrims, and also undertook to protect them from the many perils on the way in coming and returning.

At the battle of Ascalon, Gerardus so distinguished himself that Godfrey of Bouillon instituted them an order of knights, and endowed them with great estates for their support in this good work. Other pious men bequeathed or gave them other estates, until ultimately the order owned, in various parts of Christendom, 19,000 manors. Their headquarters in London was removed to this spot in 1184, they being then settled in their house by Smithfield for over eighty years. Continuing to flourish, by 1303 their prior ranked as the first baron of England, and lived in the highest state; but they grew too great. As Spenser says—

> " Where now the studious lawyers have their bowers,
> There whilome wont the Templar-knights to bide,
> Till they decayed through pride."

The order in England was suppressed by Edward II., and the Temple was granted to Aymer de Valence, Earl of Pembroke. At his death it passed to the Knights Hospitallers, who leased the Inner and Middle Temple to students of the common law in 1346. The last prior of the Hospitallers living at their

PLATE LX

THE TEMPLE CHURCH

agency, much after the fashion of some modern institutions of the [illegible] after the taking of Jerusalem from the Saracens, [illegible] the Holy Sepulchre, [illegible] with other persons [illegible] with a white cross [illegible] of the Hospital [illegible] lodging of pilgrims, [illegible] perils on the [illegible]

[illegible] himself [illegible] knights, [illegible] support [illegible] gave them other [illegible] in various parts of [illegible] headquarters in London [illegible] in 1184 [illegible] settled in [illegible] years. Continuing to [illegible] the first baron of [illegible] but they grew too [illegible]

> [illegible] have their bowers
> [illegible] knights to bide,
> [illegible]

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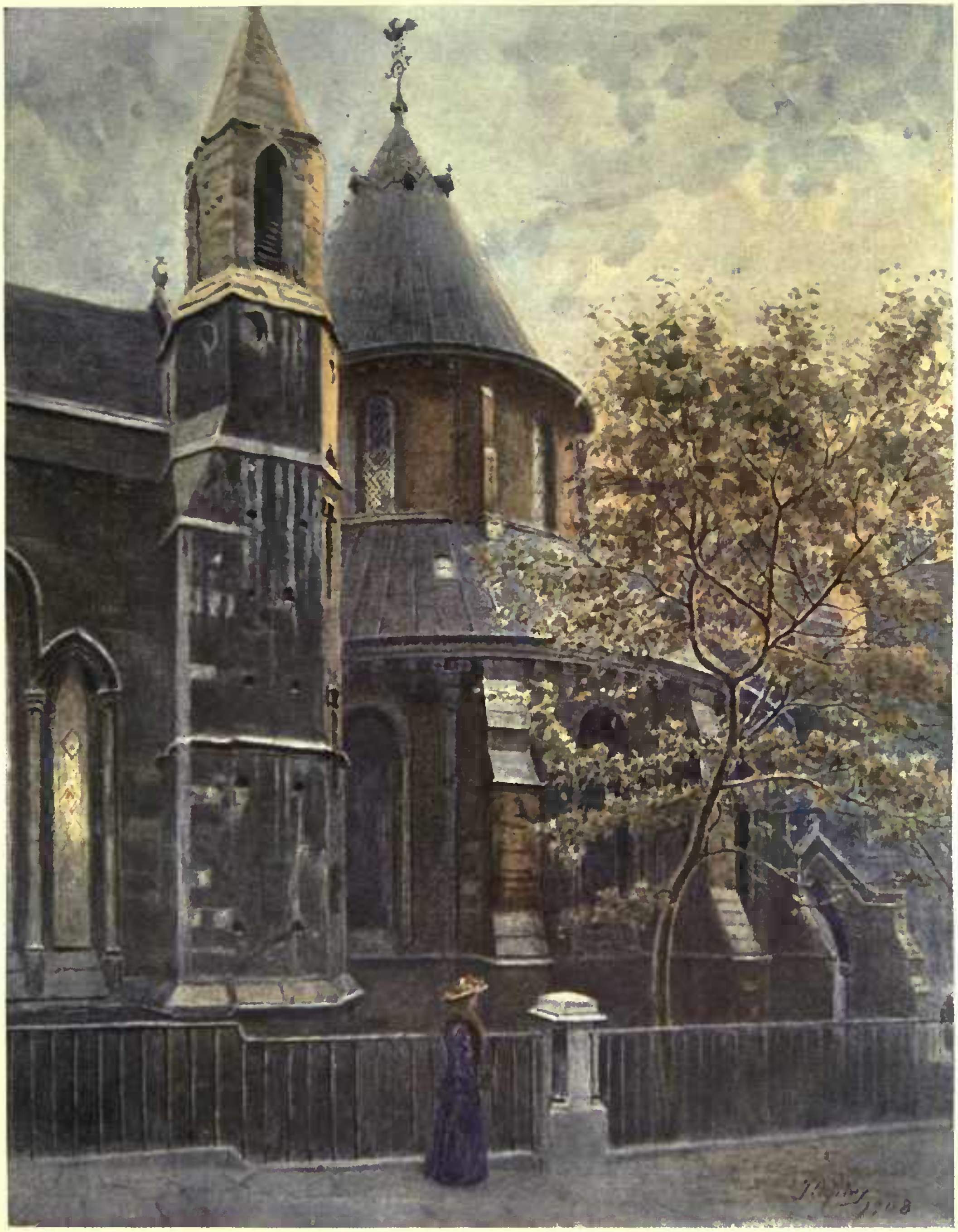

house near Smithfield was granted a pension of £1000 a year by Henry VIII., but died on Ascension Day, 1540, of a broken heart.

While still in the occupation of the Templars, the Temple was the scene of a Parliament, which, though little noticed, had far-reaching effects. This was in 1305, during the reign of Edward I. "This yeare the nobles of Scotland, in a parliament holden in the New Temple in London, did willingly swear to be true to the King of England, and to kepe the law of Scotland against all persons." In the following year, by the counsel of the Abbot of Scone, they chose to be their King Robert le Bruce.

The Temple was not finally conferred on the lawyers until this was done by James I., who declared in one of his speeches in the Star Chamber on the alien question, that only three classes of people had any right to settle in London—"the courtiers, the citizens, and the gentlemen of the Inns of Court."

The oldest part of the church, built in memory of the round church of the Holy Sepulchre in Jerusalem, dates from 1185; the newer part, from 1240, contains many tombs of the knights and nobles, many unidentified, and one solitary woman—Queen Eleanor, mother of Richard I. and John. There are also many tombs of later date. Opening from the stairs leading to the triforium of the round church is a penitential cell, 4 feet 6 inches by 2 feet 6 inches, with openings into the church. Here, unable to lie down, errant knights were confined under the rigid rules of the order, not deprived of such consolation as they might gather from the services of the church, but in some cases starved to death, and in others dragged forth naked every day and flogged before the high altar.

The organ was built by Father Smydt, and approved after a long competition with one built by an Englishman, Harris. Both organs were erected in the church, and Draghi, organist to Queen Catherine, played that of Harris. The other was played by Blow and Purcell. The preacher at the Temple is called the Master, and at the end of his house is the monument to Oliver Goldsmith.

Every nook and cranny in the Temple has a history; all day long, and every day, the pilgrims come and go, each trying to spell a little of it, and none able to read it all.

Inner Temple Gateway is a Jacobean structure lately restored and preserved by the County Council, and had nothing to do with Henry VIII. Middle Temple Gateway as it stands was rebuilt by Wren after the Great Fire, the previous gate having been erected by Sir Amyas Powlett on a singular occasion. In 1501 Sir Amyas put Wolsey, who was then parson of Lymington, in the stocks for being drunk. Fourteen years afterwards he was ordered by Wolsey, now Cardinal, to come to London, and, on account of that ancient grudge, he was ordered not to quit the town until further orders. "In consequence he lodged five or six years in this gateway, which he rebuilt; and, to pacify his Eminence, adorned the front with the Cardinal's cap, badges, cognizances, and other devices of this butcher's son; so low were great men obliged to stoop to that meteor of the times." It was a son of this Sir Amyas, bearing the same name, who was made keeper of Mary, Queen of Scots, by Elizabeth, who wrote to him as "Amyas, my most careful and faithful servant, God reward thee treblefold in the double for thy most troublesome charge, so well discharged. . . .

PLATE LXI

OLIVER GOLDSMITH'S TOMB, AND THE MASTER'S HOUSE

[illegible] approved after
[illegible] Harris.
[illegible] organist
[illegible] Harris. The other was
[illegible] preacher at the Temple is
[illegible] of his house is the monument

[illegible] the Temple has a history; all
[illegible] and go, each trying
[illegible]
[illegible] lately
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[illegible] gate
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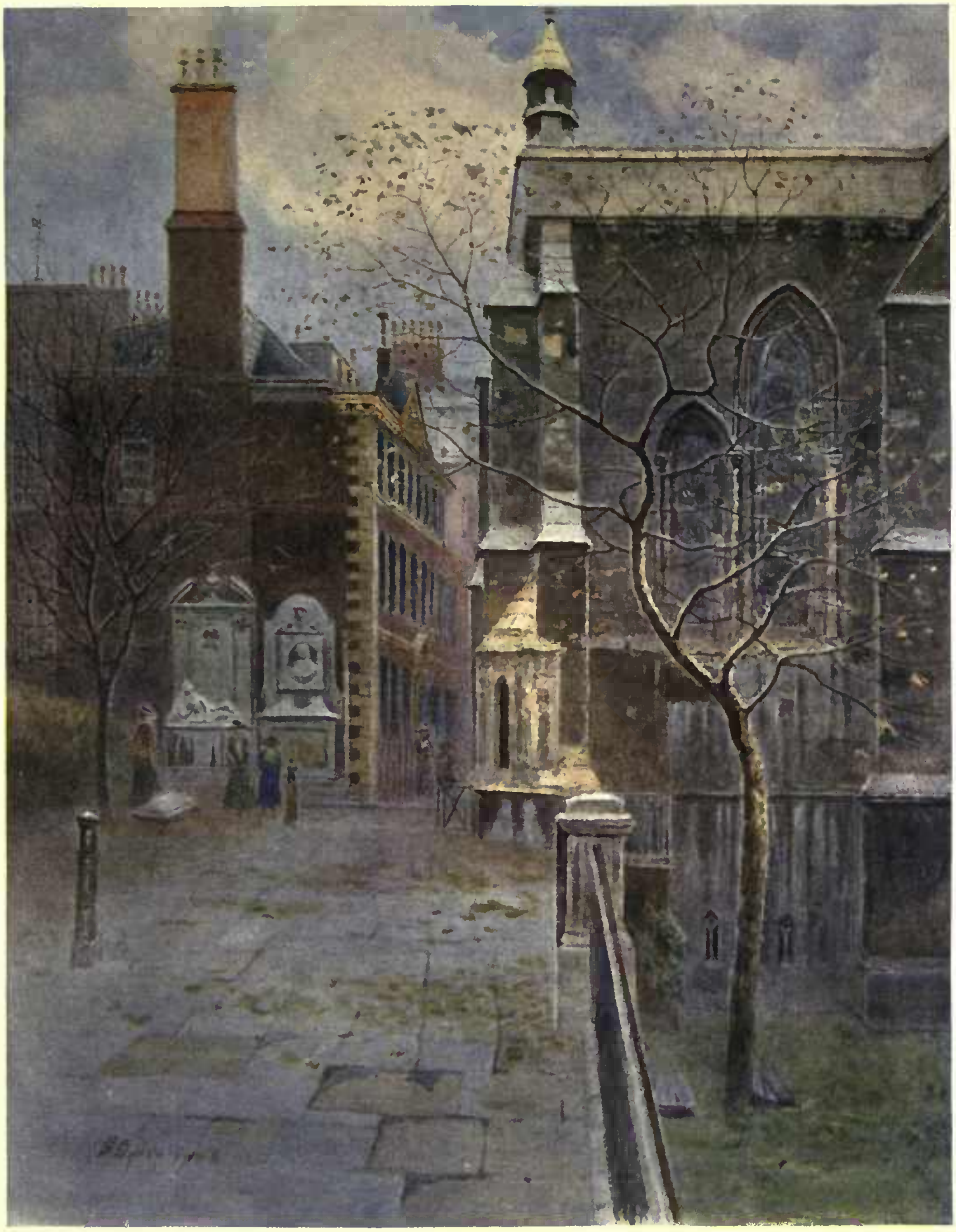
[illegible] put Wolsey, who was then
[illegible] for being drunk. Fourteen
[illegible] by [illegible] now Cardinal, to
[illegible] grudge, he was
[illegible] until [illegible] orders. "In con-
[illegible] years [illegible] this gateway, which he
[illegible] adorned the [illegible]
[illegible] and other devices of this
[illegible] obliged to stoop to that
[illegible] this Sir Amyas, bearing
[illegible] Mary, Queen of Scots,
by [illegible] my most careful
and faithful [illegible] in the double
for thy [illegible] discharged. . . .



I cannot balance in any weight of my judgement the value I prize you at." But the lady was fickle, and his reward was nothing, because, it is said, he refused to put Mary to death without a warrant.

In the years that have flown since Wren rebuilt the gateway, how much of history has taken place within its shadow! Yet it is possible that in the present widening of the street it also may disappear.

Overlooking Temple Bar, the scene of a pause in many pageants, and long-drawn gory memories, thousands of great men have passed through its portals—men who have made the history of England. If ever, in the moonlight, the ghosts of the Temple "walk," what a company they must be! For nearly eight hundred years the greatest of the world have passed through its courts or lived in its chambers. One "Walpurgis" night would not suffice for a moiety of the phantoms to pass by.

Long after the Knights of St. John had vanished, Chaucer was a student there; Spenser, Sidney, Leicester, Essex, Raleigh, Evelyn, Pepys, Clarendon, Wolsey—a crowd of names remembered and a still more numerous company forgotten. One of Shakespeare's plays is said to have been acted in his lifetime in the beautiful hall of the Middle Temple, and in the gardens he lays the opening scene of the Wars of the Roses. Britain has grown from childhood round the Temple Church. Sir John Fortescue assures us that, in the education of the students, "All vice was there discountenanced and banished, and everything good and virtuous was taught there; music, dancing, singing, history, sacred and profane, and other accomplishments." If the modern lawyer or barrister found himself in garments such as are specified and condemned in various sumptuary laws, he would imagine himself clothed for a fancy dress ball. Henry VIII. ordered that gentlemen of the Inner Temple should reform themselves in their cut or disguised apparel, and not wear long beards. In the Middle Temple in Mary's time, none of the society shall wear great breeches in their hose after the Dutch, Spanish, or German fashion, or lawn upon their caps, or cut doublets. Lincoln's Inn gentlemen were forbidden to wear cut or pansied hosen, or breeches, or pansied doublets, and yet one slovenly gentleman was fined five groats for going, in his study gown, into Cheapside on a Sunday, the rule being that none should wear their study gowns in the city, further than Fleet Bridge or Holborn Bridge, on the one side, and the Savoy on the other. None except benchers or knights should wear in their doublets or hose any light colour except scarlet or crimson, or any velvet cap, or any scarf, or wings to their gowns, white jerkins, buskins, or velvet shoes, double cuffs on their shirts, feathers or ribbons in their caps, &c. With all these fine clothes, it is remarked that, "anciently at their entertainments their bread served instead of plates, and no other vessels to drink out of except wooden cups; but at present (1742) they are allowed trenchers for their meat, and coarse green earthenware pots for their liquor; but however the ancient custom of using mean vessels prevails, yet there are few that fare better."

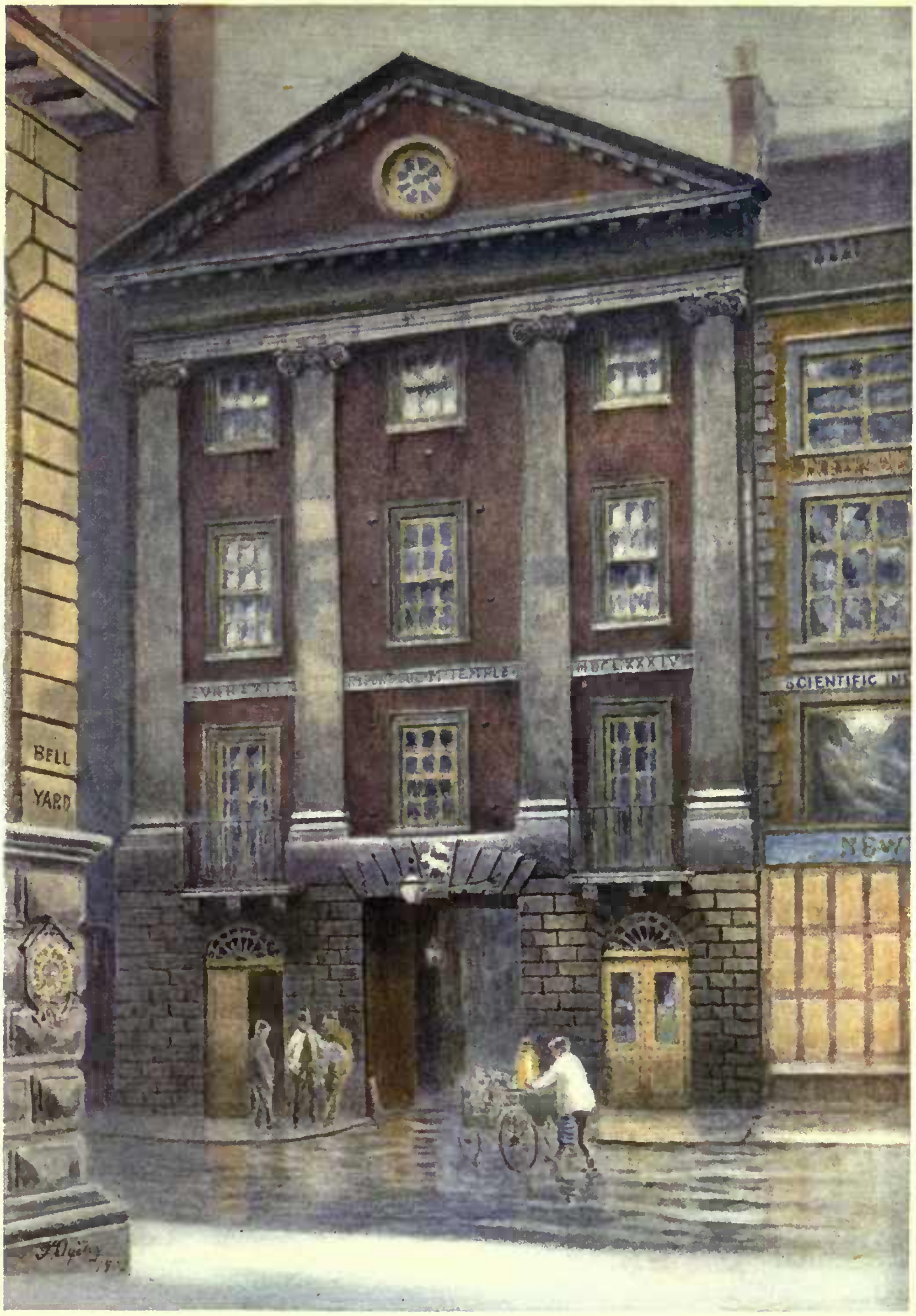
To most people it is only a few names that combine to make the Temple sacred ground, and, curiously enough, none of these were lawyers. Johnson, who had chambers there, to secure peace, away from his own vexed fireside; Goldsmith,

PLATE LXII

GATEWAY OF MIDDLE TEMPLE

modern lawyer or [illegible] himself in garments such as
[illegible] sumptuary laws, he would
imagine himself [illegible] hall. Henry VIII.
[illegible] Temple should reform
[illegible] beard, and not wear long
[illegible] time, none of the
[illegible] after the Dutch,
[illegible] their caps, or cut
[illegible] den to wear cut
[illegible] and yet one
[illegible] study
[illegible] ne
[illegible] further than Fleet
[illegible] side, and the Savoy on
[illegible] should wear in
[illegible] scarlet or crimson,
[illegible] their gowns, white
[illegible] cuffs on their shirts,
[illegible] With all these fine clothes,
[illegible] entertainments their
[illegible] other vessels to drink out
[illegible] present (1742) they are allowed
[illegible] coarse green earthenware pots for
[illegible] ancient custom of using mean
[illegible] that fare better."

[illegible] it is [illegible] few names that combine to
[illegible] red gr[illegible] and, curiously enough, none
o[illegible] Johnson, who had chambers there, to
se[illegible] his own sacred fireside; Goldsmith,


BELL
YARD
TEMPLE
MDCLXXXIV
SCIENTIFIC
NEW

who took chambers and blossomed into fine clothes on the money received for "The Good-natured Man," and after six years died in No. 2 Brick Court, lamented by the poor and the outcast. Garden Court is enchanted, because Charles Dickens imagined a little idyll of lovers meeting there, and because Charles Lamb dwells so lovingly on it, and the fountain "which I have made to rise and fall how many times."

Although renovated in recent years, it is a poor little squirt. Sir Christopher Hatton had surely been dining when he said it sprang to "a vast and almost incredible altitude."

But many a wanderer from far lands has strayed into Garden Court and tried to idealise the scene into some likeness to what he had dreamed of.

A doorway from Garden Court and a passage from the Strand leads into Devereux Court. The bust, high on the wall, often said to be that of Elizabeth's Essex, is really that of his somewhat faint-hearted son, who was a general in the Parliamentary forces during the struggle with Charles I. When he left London to march against the Royalists, Essex requested the assembly of divines to keep a fast for his success. This was done. "We spent from 9 to 5 graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely, confessing the sins of the members of the assembly in a wonderful, pathetick, and *prudent* way. After, Mr. Arrowsmith preached an hour, then a psalm; and thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours, then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults to be remedied, and the conveniency to preach *against all sects*, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise that we expect certainly a blessing." The bust marks the site of the "Grecian" coffee-house, opened in 1652 by the Greek servant of a Levant merchant. It was patronised by Sir Isaac Newton, Dr. Halley, Hans Sloane, Steele, Addison, and their circle. "Tom's" coffee-house, a literary resort of Georgian days, was also in this court.

The "Grecian" was much resorted to by law students, whose gay apparel excited the wrath and contempt of Addison. "I do not know that I meet in any of my walks objects which move both my spleen and laughter so effectually as the young fellows at the 'Grecian.'"

In the "Essex Head," a tavern in which the Thrales had an interest, Johnson founded a literary club, which Joshua Reynolds refused to join, it is said, because the standard fine was the vulgar sum of twopence.

ESSEX HOUSE

Essex House stood on the site of Devereux Court and the present Essex Street. Some fragments of the original building are said to survive in Essex Hall, a well-known meeting-place of the present day, the ground originally being part of the Temple. This is the Unitarian chapel mentioned by Lamb in "My Relations," where his aunt, finding the door open one day, "went in, liked the sermon and the manner of worship, and frequented it at intervals for some time after."

PLATE LXIII

GARDEN COURT AND TEMPLE FOUNTAIN

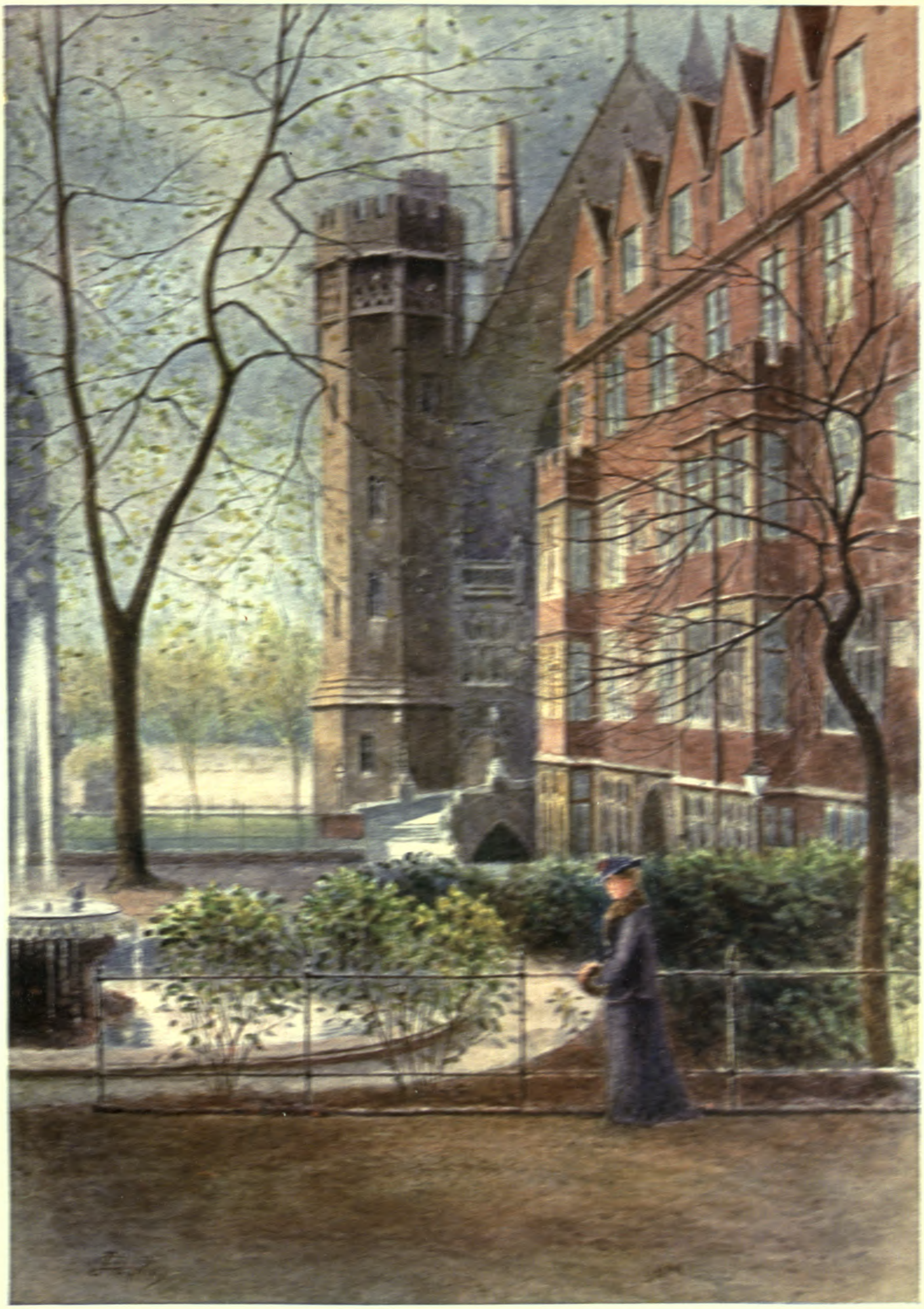
seen faults [illegible] remedied, and the conveniency to preach *against* [illegible] Anabaptists and Antinomians. Dr. [illegible] and blessing. God was so [illegible] expect certainly a blessing." [illegible]" coffee-house, opened [illegible] Levant merchant. It [illegible] Halley, Hans Sloane, [illegible]'s" coffee-house, a [illegible] his court.

[illegible] students, whose [illegible] "I [illegible] walks objects [illegible] as the young [illegible]

[illegible] which the Thrales had an [illegible] which Joshua Reynolds [illegible] standard fine was the [illegible]

[illegible]USE

[illegible] of Devereux Court and [illegible] fragments of the original building [illegible] well-known meeting-place [illegible] the [illegible] originally being part of the Temple [illegible] chapel mentioned by Lamb in [illegible] R[illegible] finding the door open one [illegible] the manner of worship, [illegible] for some time after."



The first building here was the town-house of the Bishop of Exeter, Walter Stapleton, Lord Treasurer of England. This was the man who founded Exeter College, Oxford, but he was not a prelate to be proud of. At that time King Edward II. afflicted his country with various favourites. The first of these, Piers Gaveston, was, after a long struggle in which many lives were lost, seized by the barons and put to death. He was succeeded by Sir Hugh Spencer and his son, and they proved worse—"by the favour of the King practised such cruelty, and bare themselves so haughty and proudly, that no lord in this land might say anything against them in anything they thought good." Out of fear of them, Queen Isabel and her young son fled to her brother, Charles, King of France, and among those who went with her was Walter Stapleton. The barons invited her to come back, and they would stand for her if she could bring but a thousand men-at-arms. But the King and his favourites, hearing this, bribed her brother, who warned her to avoid his realm. The poor Queen, by the aid of Sir John of Reynauld, made her way with a few friends to England. Meanwhile Stapleton, who knew all her "counsayles" and "ententes," came to the King and gave him all the information he had gathered. The barons flocked to the Queen as soon as her landing was bruited abroad, and Edward, in a panic, "being in feare," fled from London towards Bristowe, leaving Stapleton to govern the city. The Bishop sent for the Mayor and demanded the keys of the city, in virtue of his commission, "which the Mayor denied"; and the Bishop used stout words in the King's name, but the citizens had an evil opinion of him, as he was a friend of the Spencers, whom they hated "as evil as the devil," and he had betrayed the Queen. The citizens arose in a rage and fury, and besieged the house, and the Bishop fled to sanctuary in St. Paul's; but they dragged him forth, beheaded him at the "standard in Chepe," brought his body back, and buried it in a dung-heap at his own door here. A great hall was added to the house by Bishop Lacy in the time of Henry VI. It was at this house that the Duke of Somerset, the Protector, designed the assassination of several members of the Council. The Lord Paget was to invite Northumberland, Northampton, and Pembroke to dine with him at his house in the Strand, Somerset's band of a hundred cavalry to meet and slay them on their way, or, if numerously attended, to assassinate them at table. The scheme failed. Somerset was tried by the grand jury at the Guildhall, impeached, and put in the Tower; but the death of Edward VI. saved him, and, by the influence of Mary, he was restored, and made much trouble in the land. The house had been in possession of Lord Paget from the time of Henry VIII. He improved the house, but, of course, fell with Somerset, and also was restored by Mary, who made him Lord Privy Seal. The next owner was Thomas Howard, fourth Duke of Norfolk, who called it Norfolk House. For a design on his part to marry Mary, Queen of Scots, he was tried for treason and sentenced. The Queen was very unwilling that he should be put to death, twice signing the warrant for his execution and recalling it, but finally, urged by the ministers and the House of Commons, did so the third time. His son, Philip of Arundel, became owner, and later on was also sent to the Tower, where he died after ten weary years of confinement.

The next owner was Dudley, Earl of Leicester, the owner of Kenilworth, and by him it was bequeathed to Robert Devereux, Earl of Essex, his son-in-law. This young man had been introduced by Dudley to the Queen, who was captivated at once, and made him Master of the Horse; on the appearance of the Armada, he, being twenty-one years of age, was appointed Captain-General of Cavalry. She visited his camp at Tilbury, and displayed her fondness before the whole army; but he was young, and the "old woman," as he called her, became somewhat irksome, and he ran away with Drake on an expedition to Portugal, where they did not cover themselves with glory, leaving half their force in foreign graves. When he returned, he found his place filled by Walter Raleigh and Charles Blount, but after a time resumed his petulant sway, till one day, after an expression of contempt by him, Elizabeth struck him a violent blow on the ear and told him, "he might go to the devil." Essex grasped his sword, but the Lord Admiral interposed, and Essex left the room exclaiming, "that he would not have taken such an insult from her father, much less would he bear it from a king in petticoats." He shut himself up in this house and sulked. Egerton, the Chancellor, wrote to him to make submission, but in a long and indignant letter he refused. The letter, however, quite took Elizabeth's heart, and in a fortnight he was back at court, and reinstated in favour. Then he was sent as Lord-Lieutenant to Ireland, where he pined and grumbled, writing many letters to the Queen, and at least one sonnet, wishing he could live an hermit—

> "Content with hips and haws and bramble berry,
> In contemplation parting out his days,"

but suddenly returned to London, and without stopping at his own house, made his way to Elizabeth's presence, besmeared with dirt and sweat from hard riding. She had just arisen, and was sitting with her hair about her face. Essex fell on his knees and kissed her hand. He was graciously received, but in the afternoon he found himself in custody; there he remained six months, and fell dangerously ill. Elizabeth sent eight doctors to him; and, surprising to say, he recovered, and got leave to return to his own house, with Sir Richard Berkely as his jailor. After a time he went into the country, charging Lord Henry Howard to tell the Queen, "that he had resolved to make amends for his error," quoting the words of Nebuchadnezzar: "'Let my dwelling be with the beasts of the field, to eat grass like an ox,' &c., till it shall please her to restore my understanding to me." But he found no rest in the country, and after a brief space must needs return to London and plot treason. He had been living in privacy and solitude; now the doors of Essex House were thrown open to former dependants, augmented by bold and needy adventurers plotting to put James on the throne; many of the meetings of conspirators assembling at Drury House. Believing the citizens would rise in his favour, he made the attempt. It was Sunday morning, and he would meet the Mayor and aldermen at Paul's Cross after the sermon, and call on them to follow him to the palace; but a few minutes before ten, Egerton, the Lord Keeper, and others, came to his gate and demanded admittance. Parleying with them, he lost time, and left them prisoners in his house. Rushing into the street, he prevailed on the guard at Ludgate to let him pass, as he was in danger from Cobham, Raleigh, and others. The streets were empty, there was no meeting at Paul's Cross, and Essex proceeded through the empty streets shouting "For the Queen, my mistress," till he reached the house of one of the sheriffs named Smith, in Fenchurch Street; but Smith had vanished, and Essex remained in the house to compose himself. At 2 P.M. a herald entered the city and proclaimed him traitor, offering a reward of £1000 for his apprehension. The Earl left the house, and though Burleigh retreated before him, he was repulsed by the guard at Ludgate, and so with fifty companions he proceeded to Queenhithe—just above where Southwark Bridge is now—and proceeded by water to his own house. The imprisoned lords had been released by his own confidant, Sir Ferdinando Gorge. He proceeded to fortify the house. In a few minutes it was surrounded by soldiers, cannon were mounted on the tower of Clement Danes; at 6 P.M. a battering train arrived from the Tower. Lord Sands proposed to make a desperate sally, cut their way through, or die, as brave men ought to die, with their swords in their hands; but Essex, on promise of a fair trial, surrendered, and was taken to Lambeth, passing through his water-gate and down the stairs for the last time. Next morning he was sent to the Tower. He was tried and condemned, but still clung to hope of life and pleaded for forgiveness, betraying the secrets of those implicated with him. His confession has been doubted, but some about court carried tales to Elizabeth of his sayings in reference to her, so in the end he was beheaded—the last person executed within the walls of the Tower. He was thirty-three; the Queen was sixty-seven.

The story of the ring has also been doubted, yet may be true. It was to the effect that after Essex was condemned, he sent a ring, which the Queen had given him as a token that she would aid him in any great danger. This ring came into the hands of Lady Nottingham, who kept it, instead of delivering it to Elizabeth ; in default of receiving the token, the Queen signed the warrant for his death.

Lady Nottingham being a little while after upon her deathbed in Essex House, she desired to speak to the Queen, and having disburdened her conscience of the act, the Queen shook the dying woman and flew away in a fury. She never enjoyed herself perfectly after that time, but would break out in passion, wring her hands, and cry "Oh Essex ! Essex ! Essex !"

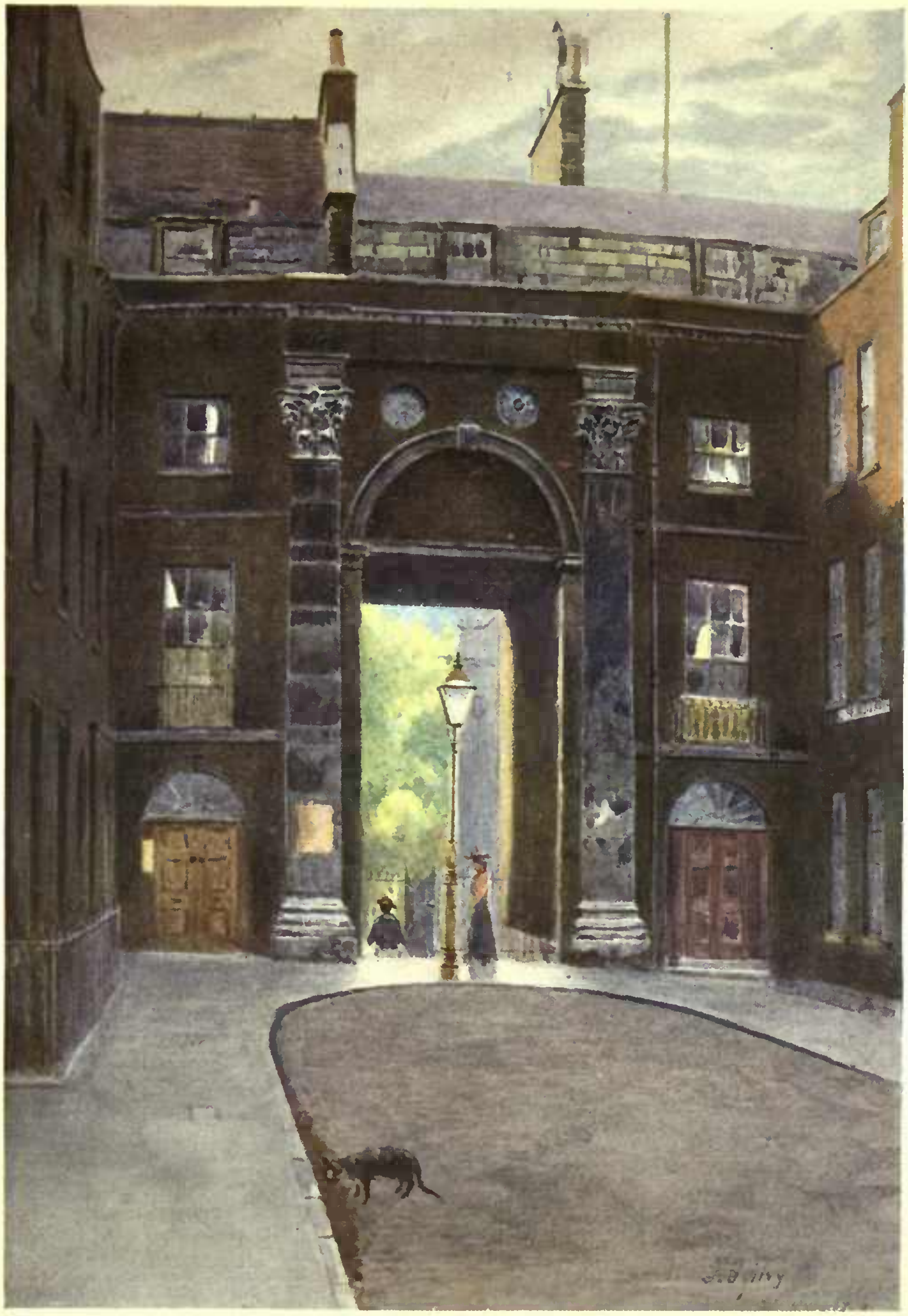
The state of Elizabeth after the death of Essex has been described by Sir John Harrington : "Altered in features and reduced to a skeleton, her food was nothing but manchet bread and succory pottage ; her taste for dress was gone ; she had not changed her clothes for many days. She was the torment of the ladies who waited on her ; she stamped with her feet, and swore violently. A sword had to be placed on her table, which she often took and thrust violently into the tapestry." A year later, "she dropped a tear and smote her bosom ; she held in her hand a golden cup, which she often put to her lips, but in truth her heart seemed too full to need more filling." What a change from an earlier description, when she was proceeding from her apartment to the chapel ! "First a number of gentlemen, barons, earls, and Knights of the Garter, the Chancellor with the seals, between two lords carrying the sceptre and the sword ; and wherever she cast her eyes, the spectators instantly fell on their knees. She was then sixty-five.

PLATE LXIV

WATER GATE OF ESSEX HOUSE

true. It was to the effect that when Essex was condemned, he sent a ring, which the Queen had given him as a token that she [illegible] came into the [illegible] instead of delivering it [illegible] the Queen signed

[illegible] after upon her [illegible] to the Queen, [illegible] the Queen [illegible] She never [illegible] in [illegible] Essex! Essex! Essex! [illegible] of Essex has been [illegible] features and [illegible] nothing but manchet [illegible] was gone; she [illegible] days. She was the [illegible] she stamped with her [illegible] to be placed on her [illegible] violently into the tapestry." [illegible] and smote her bosom: she [illegible] she often put to her lips, [illegible] to need more filling." [illegible] when she was proceeding [illegible] chapel! "First a number of gentlemen, [illegible] Knights of the Garter, the Chancellor with the seals, between two lords carrying the sceptre and the sword; and wherever she cast her eyes, the spectators instantly fell on their knees. She was then sixty-five.



She wore false hair of a red colour, with a crown of gold; her face was wrinkled, her eyes small, her teeth black, her nose prominent, the collar of the Garter about her neck, and her bosom uncovered, as became an unmarried Queen; a long train of young ladies in white, and gentlemen pensioners in splendid uniforms with gilt battle-axes lined the way."

Essex House was occupied by various men of rank till after the Restoration, when it fell to ruin; the greater portion was pulled down at the close of the seventeenth century, and Essex Street and Devereux Court laid out on the site.

In the house of Lady Primrose in Essex Street, the young Pretender lurked for five days in 1750—sufficient time to convince him of the futility of any movement on his behalf; his father had such another escapade at the coronation of George I. in 1714. Thackeray used the latter incident in "Esmond."

The water-gate at the bottom of Essex Street is, without doubt, the water-gate of the house, but is something of an architectural puzzle. It has no feature towards the river by which it can be traced on old maps; the pilasters look like the work of Inigo Jones, while the design might be work of the sixteenth century. It may be that it is the work of some of the early Italian architects, and so as old as it appears to be; at any rate, it is the only fragment pertaining to the house that is visible now.

Temple Bar, with all its memories, has long been removed, and now stands in the park of Lady Meux, near Waltham Cross. Why the authorities did not turn the old gateway aside and rebuild it over Bell Yard, instead of disposing of it, and putting up the present obstruction, is beyond comprehension. Shire Lane, now covered by the Law Courts, was the home of the Kit Cat Club, and near them was the Bible Tavern, a place of somewhat evil reputation, with a convenient underground passage and trapdoor into Bell Yard.

The ceremony of "Burning the Pope" was enacted opposite the gateway of the Middle Temple. This procession originally was a celebration of the accession of Queen Elizabeth, but by the time of Charles II. it had degenerated into a demonstration to excite popular resentment against the Duke of York and the Catholic religion.

The most famous of these processions were in 1679, 1680, and 1681, the prime movers being known as "The Green Ribbon Club"; they were finally suppressed by force in 1682. A description of the pageant of 1679 is given.

On the 17th November 1679, the anniversary of the accession of Queen Elizabeth, a pageant—calculated to make a deep impression on the public mind, lately agitated by the murder of Sir Edmundbury Godfrey—was exhibited by the Green Ribbon Club. First appeared a bellman, with slow and solemn pace, ringing his bell and calling at intervals, "Remember Mr. Justice Godfrey"; next a man in the habit of a Jesuit, bearing on horseback the figure of a dead body, followed by nuns, monks, priests, Catholic bishops in copes and mitres, Protestant bishops with lawn sleeves, six cardinals with their caps, and, last of all, the Pope, in a litter, accompanied by the devil.

This procession started from Moorfields in the evening, and amidst the glare of several thousand torches perambulated the city, the spectators swearing hatred of Popery and calling for vengeance on Papists. At last, coming to Temple Bar, they halted in front of the King's Arms Tavern, fireworks were let off, and the Pope, with all his attendants, cast into a bonfire and consumed. The echo of the shouting "reached by continued reverberations to Scotland, France, and Rome itself, damping them all with a dreadful astonishment."

Perhaps the first detailed notice of London fog is in Evelyn's Diary, 24th January 1684, in writing of the severe frost: "The Thames before London was still planted with booths in formal streets, all sorts of trades and shops furnished and full of commodities, even to a printing-press. Coaches plied from Westminster to the Temple, and from several other stairs to and fro as in the streets. Slides, sliding with skates, a bull-baiting, horse and coach races, puppet plays and interludes, cooks, tipling and other lewd places, so that it seemed to be a Bacchanalian triumph or carnival on the water. . . . London, by reason of the excessive coldness of the air hindering the ascent of the smoke, was so filled with fuliginous steam of sea coal that hardly could one see across the streets, and this, filling the lungs with its gross particles, exceedingly obstructed the breast." We still have all these symptoms, and greatly exaggerated, but as a rule we do not use so stately language as Evelyn in describing them.

The Cock Tavern stood opposite Middle Temple Gate, where is now 201 Fleet Street. The present tavern of that name, on the other side of the street, where it clothes itself with the glories of the vanished house, is not the house where Pepys flirted with Mrs. Knipp, "ate a lobster, sang and drank and mighty merry till almost midnight"; nor where Tennyson mused—

"High over roaring Temple Bar,
And set in heaven's third storey,
I look on all things as they are,
But through a kind of glory."

ST. PAUL'S

The view given of St. Paul's from Fleet Street will strike many as unfamiliar. It is not the view they know, when the traffic is a raging torrent and the cathedral is drowsing in the afternoon sun; but perhaps this is not less characteristic to those who have seen it in the grey of the dawn—the most historic street in the world for the English-speaking race. Every time you walk that way, on everyday cares intent, you take your part in a pageant that has gone on for two thousand years; so many, that great part of the performers are forgotten and are no more than the dust of the highway; but this is sure—your fellow-actors have included every King and Queen of England, from first to last, and many from foreign lands—Roman legionaries, crusaders, nobles, prelates, men of deeds, men of words, men of letters, and men of visions; almost every man and woman who has made a mark in the crowded pages of English history—high-born and lowly, all doing their little part in the day's work, just as you are; and so, home.

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